

RELIGIOUS EDUCATION

*A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education*

November - December 1957



IMAGES OF MAN IN CURRENT CULTURE
A Symposium

TEACHING SOCIOLOGICAL CONCEPTS
BY "LEARNING" ABOUT RELIGION

BOOK REVIEWS

INDEX FOR VOLUME LII — 1957

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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HERMAN E. WORNOM, General Secretary,
545 West 111th Street,
New York 25, N. Y.

LEONARD A. STIDLEY, Editor
Oberlin College,
Oberlin, Ohio

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The Religious Education Association

General Secretary and Business Office: 545 West 111th St., New York 25, N. Y.

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IMAGES OF MAN in CURRENT CULTURE

and The Tasks of Religion and Education

NATIONAL CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION

November 24, 25, 26, 1957

Palmer House

(Corner State and Monroe Streets in the Loop)

Chicago, Illinois

THE CONVENTION THEME

Our pluralistic culture provides a great diversity of images of man. Our political system, our economic and social life, our literature, arts and sciences, our religious traditions, all assume and portray varying images of man. The popular culture media — press, radio, television, movies and advertising — make these images vivid for masses of readers, listeners and viewers. Every home, peer group and community, every educational and religious institution, assumes and fosters images of man.

Some one or more of these images may be highly influential in forming the self image of each child and adult exposed to them. Among the diversity of images, some are more prevalent and dominant than others in many aspects of the culture, and so are more influential in forming the self images of masses of people. The National Convention of the Religious Education Association in 1957 will examine and appraise some of these prevailing images of man and consider the task of education and religion with respect to them.

Merely by way of illustration, some secular and sacred images of man are briefly sketched below. These descriptions are in no sense complete, and space prevents even mention of other important and prevalent images, both secular and sacred. It will be a task of the Convention to present a wider range and give a full picture of the dominant images of man in our culture.

The word "sacred" in this program is used to refer to images emanating from our religious traditions, and the word "secular" for those images which deny, ignore, or are incompatible with religious views of man.

There is another usage of the term "secular" to designate affairs of the world as distinguished from those of the church or synagogue. It refers to wide areas of daily life and thought which are not directed by religious institutions but are not necessarily incompatible with religious life and views of man. A sacred view of man may, in fact, embrace both his "secular" (in this second sense) activities and his activities in religious institutions. It is when "secular" is used to denote images of man which deny or exclude the religion that issues arise which are the concern of the 1957 Convention.

SOME SECULAR AND SACRED IMAGES OF MAN

SOME SECULAR IMAGES OF MAN

Man is primarily a creature of the economic order, concerned with producing and consuming goods. He is also technical man who knows how to exploit nature, and organizational man who conforms to the success requirements of the business world. Paralleling economic man, is hedonistic man, frequently portrayed in advertising. This man is preoccupied in seeking pleasure, the maximum satisfaction of desires for sex, food, drink, creature comforts, worldly goods, physical well-being, social success, and economic security. Supporting the economic and hedonistic views of man is a philosophy of man as a child of nature, a higher animal, whose values and behavior can be understood, predicted and controlled by the social sciences, without benefit of religion.

ANOTHER SECULAR IMAGE OF MAN

Man is a product of nature and society. He is not definable wholly or chiefly by his biological needs, but also by ideals and values, through which his impulses are transformed. The distinctive characteristics of man are his freedom, his use of symbols, and his intelligence, which underlie his power to envisage and actualize ideal possibilities. The goals of life are personal integration, a democratic society, and maximum fulfillment of moral and spiritual capacities — such as the ability to love, to create and appreciate beauty, seek the truth, and to make intelligent ethical choices. These values are grounded in a faith in progress and in the ultimacy of the process of creative emergence, in which existing structures undergo continuous reconstruction in the light of developing needs.

A SACRED IMAGE OF MAN

Man is a person created by God in the Divine image. This person is a part of nature, but has a destiny beyond nature. He is immortal. He avows a God-given moral order, is aware of and cherishes divinely given rights, capacities and responsibilities. This man enjoys creature comforts and pleasures, but his primary concerns are to live justly and lovingly with his fellow men, to develop and enjoy the capacities of his mind for truth and beauty, to achieve spiritual integrity and security, to live righteously according to God's laws, and above all, to worship God and grow in living with Him.

SOME ISSUES POSED BY THESE IMAGES

For Education

The present issue is as to which of these or other views of man our educational enterprise should embrace and cultivate. Shall it be the policy and practice of education, and of the arts and sciences which education fosters, to nurture the secular or the sacred images of man, or shall education try to be neutral (can it be?) with respect to these diverse images?

For Religion

When education embraces the secular images of man, or tries to be neutral as between the secular and sacred images, what is the responsibility of religion with respect to education, and what should be its strategy in preserving and enhancing the sacred images of man?

For Education and Religion

There are many questions about the way in which the self image or the ideal image of each person is formed, about the effect of the various images provided by our culture on character formation, about the roles of various institutions of society in communicating images, and about the best educational methods for inculcating the ideal images espoused by education and religion.

*The above and many other issues, problems and questions will be explored
in the plenary sessions and seminars of the Convention.*

PROGRAM

SUNDAY, NOVEMBER 24:

- 2:00 p.m.—*Registration* for the Convention begins in the foyer of the Red Lacquer Room.
4:00 p.m.—*Tea and Fellowship Hour* in the Crystal Room.
4:30 p.m.—*Seminar Leaders Meeting*—Private Dining Room, Number 14.
8:00 p.m.—*Opening Assembly*—Red Lacquer Room.
Theme: SECULAR IMAGES OF MAN
—In American Popular Culture — Dr. Robert E. Fitch, Dean, Pacific School of Religion, Berkeley, Calif.
—In the Social Sciences — Dr. Kenneth Boulding, Social Science, University of Michigan.
—In the Mental Sciences — Dr. Gregory Zilboorg, Psychiatrist, New York City.

MONDAY, NOVEMBER 25:

- 9:00 a.m.—*Second Assembly* — Red Lacquer Room.
Theme: SACRED IMAGES OF MAN
Rabbi Abraham J. Heschel, Theologian, Jewish Theological Seminary, New York City.
The Rev. Gustave Weigel, S.J., Theologian, Woodstock College, Maryland.
Dr. Roger Shinn, Theologian, Vanderbilt University, Nashville, Tenn.
11:15 to 12:15—Seminars — Places of meeting to be announced.
The Convention will divide at this time into sixteen groups. Each member of the Convention, at time of registration, will choose one of these groups. Each seminar with the same membership and field of work will continue its discussions on Monday afternoon, Tuesday morning and Tuesday afternoon at the times given below.
2:00 to 5:00 p.m.—*Seminar sessions* continued.
8:00 p.m.—*Third Assembly* — Red Lacquer Room.
Theme: WHAT IMAGE OF MAN SHOULD EDUCATION FOSTER?
Moderator: Rabbi Lou Silberman, Prof. of Jewish Thought, Vanderbilt University, Nashville, Tenn.
Papers by: Dr. Freeman Butts, Head of the Department of Social and Philosophical Foundations, Teachers College, Columbia University, N. Y. C.
Dr. Charles Donahue, Prof. of English, Fordham University, N. Y. C.

TUESDAY, NOVEMBER 26:

- 9:00 a.m. to 11:45—*Seminar sessions* continued.
12:15 to 2:15 p.m.—*Convention Luncheon* — Red Lacquer Room.
Address: IMAGES AND MORALS IN THE MASS MANIPULATION OF HUMAN BEHAVIOR, by Vance Packard, author of *The Hidden Persuaders*. Business: Election of officers and members of the Board of Directors.
2:30 to 5:00 p.m.—*Seminar sessions* continued.
7:30 p.m.—*Fourth Assembly* — Red Lacquer Room.
Theme: STRATEGY OF RELIGION FOR NURTURING SACRED IMAGES OF MAN.
Dr. Joseph H. Lookstein, Sociologist, Yeshiva University and Rabbi, Congregation Kehilath Jeshurun, New York City.
Dr. Joseph Sittler, Jr., Theologian, University of Chicago.
Rev. Louis J. Twomey, S.J., Philosopher, Loyola University, New Orleans.

SEMINARS

The creative work of the Convention will be done in 16 seminar discussion groups. They will provide for detailed exploration of the problems and issues posed by the Convention theme for various religious and educational institutions and with respect to certain areas of living and educational methods, theories and strategies. The 16 areas of work are given below, with a brief statement of the general concerns and some of the issues for consideration by each seminar. As indicated in the program above, each seminar will have four sessions, beginning late Monday morning and continuing Monday afternoon, Tuesday morning and Tuesday afternoon.

Delegates will be assigned to only one seminar, according to their expression of first, second and third choice made at the time of registration. Delegates should remain with the same seminar throughout the Convention unless, for some special reasons presented to the registration desk, they might be reassigned.

Each seminar will have a chairman, recorder and three or more resource persons. This leadership panel for each seminar will determine its agenda and procedures. It will open and guide discussion of its group. The agenda may be revised as discussion proceeds in order to deal with major concerns expressed by members of the group. At the time of printing this program a few consultants and chairmen and most of the recorders were not known. They will be announced later.

1. *The Home* — Its role, resources and potential for forming religiously oriented and motivated persons in a milieu of secular images of man.

Chairman:
Rev. John L. Thomas, S.J.
Sociology, St. Louis University

Consultants:
Mrs. Katherine Byrne
Author and home-maker, Chicago
Dr. Werner Fallaw
Religious Education, Andover-Newton Theological

School, Newton Centre, Mass.
Dr. William Furie
Director, Bureau of Jewish Education, Milwaukee, Wis.
Dr. John Charles Wynn
Director of Family Education Research, Board of Christian Education of the Presbyterian Church, U.S.A., Philadelphia, Pa.

2. *The School* — Its function in passing on the American heritage of religious images of man as found in literature, history, art and music, and in fostering human relations based on the Judeo-Christian ethical ideal.

Chairman:
Dr. William W. Brickman
Professor of Education, New York University

Consultants:
Dr. Eugene E. Dawson
President, Colorado Woman's College, Denver, Col.
Sister Mary Janet Miller, S.C.
Commission on American Citizenship, Catholic University of America, Washington, D. C.
Dr. William Walden Pell, II

Headmaster, St. Andrew's School, Middletown, Delaware.
Dr. Judah Pilch
Executive Director, American Association for Jewish Education, New York City.

Recorder:
Dr. Rolfe L. Hunt
Executive Director, Department of Public Education, National Council of Churches, New York City.

3. *Church and Synagogue* — Their strategy and resources, their requisite educational structure and methods, their heritage and potential for forming religious persons in a milieu of secular images of man.

Chairman:
Rev. Dr. Charles D. Kean
Rector, Church of the Epiphany, Washington, D. C.

Consultants:
Dr. Ira Eisenstein
Rabbi, Congregation Anshe Emet, Chicago.

Rev. Daniel Cantwell
Archdiocese of Chicago.
Rev. Martin E. Marty
Contributing Editor, Christian Century.
Rev. Dr. Joseph Sittler, Jr.
Professor of Theology, University of Chicago.

4. *The Armed Forces* — The images of man they foster. Are there any special hazards to the Judeo-Christian image of man inherent in the goals and functions of the Armed Forces? What are the resources and potentials for favoring Judeo-Christian human relations and values for persons in the Services? Do the churches and synagogues have special responsibilities for helping Service men and women preserve and attain the Judeo-Christian image of man? How can religious institutions meet these responsibilities more effectively?

Chairman:
Chaplain John J. O'Connor
Director, Character Education, U.S. Navy.

Consultants:
Rev. Herley C. Bowling
Commission on Chaplains of the Methodist Church
Rabbi Aryeh Lev
Director, Commission on Jewish Chaplains
Chaplain William J. Reiss

Command Chaplain, Fifth Army, Chicago
Rev. Joseph H. Hearberg
Secretary, Christian Ministry to Service Personnel of the American Baptist Home Missionary Societies.
Chaplain A. M. Oliver
USN, Executive Director, Armed Forces Chaplain Board.

5. *The Larger Community and the Social Order* — What changes should be made in the climate of ideas it provides and in the quality of human relations and human values it fosters, in order to favor the formation of religious images of man?

Chairman:
Dr. Jacob Weinstein
Rabbi, K. A. M., Temple, Chicago
Consultants:
Dr. Morris Kertzer
Director, Interreligious Affairs, American Jewish
Committee, New York City

Rev. Louis Twomey, S.J.
Director, Institute of Industrial Relations, Loyola
University, New Orleans
Dr. A. Dudley Ward
General Secretary, Board of Social and Economic
Relations, The Methodist Church, Chicago.

6. *Higher Education* — Its over-all effect on the images of man in our current culture and its responsibilities and potential for communicating the Judeo-Christian heritage and forming the Judeo-Christian man and a society favorable thereto. (If there is sufficient registration and diversity of interests, the seminar may be divided into sections, according to wishes of registrants, to explore the Convention theme and the afore mentioned questions in terms of the curricula and extracurricula life of the campus, or as they relate to the particular problems of tax-supported, independent and church-related institutions.)

Chairman:
Magr. Frederick G. Hochwalt
Secretary General, The National Catholic Educa-
tional Association
Consultants:
Dr. Maurice Friedman
Professor of Philosophy, Sarah Lawrence College,
New York
Rev. Donald Heiges
Director, Division of Student Service, National
Lutheran Council

Sister Mary Ann Ida, B.V.M.
President, Mundelein College, Chicago
Dr. James McLeod
Dean of Students, Northwestern University, Ev-
anston, Ill.
Dr. Hubert C. Noble
General Director, Commission on Christian Higher
Education, National Council of Churches, New
York City
Rev. Roland G. Simonitsch, C.S.C.
Chairman, Department of Religion, University of
Notre Dame

7. *The Humanities* — The images of man assumed or communicated by philosophy, history, literature, art, music, and other humanities. The effect of these images on the dominant values in our current culture. Present and potential contributions of the humanities for forming in persons the Judeo-Christian images of man and ethical living.

Chairman:
(To be announced later)
Consultants:
Dr. Morton W. Bloomfield
Professor of English, Ohio State University
Dr. Charles Donahue
Professor of English, Fordham University, N.Y.C.
Dr. Richard C. Gilman
Professor of Philosophy on leave from Colby Col-
lege and Executive Director, National Council

on Religion in Higher Education
Rev. Dr. John Krumm
Department of Religion, Columbia University,
New York City
Dr. James V. Mullane
Chairman, Liberal Arts Program, Manhattan Col-
lege, New York City
Dr. Willis Nutting
Professor of History, University of Notre Dame

8. *The Social Sciences* — Basic assumptions of psychology, sociology, anthropology and other social sciences about the nature of man. Effect of these assumptions on the images of man in our current culture. Present and potential contributions of the social sciences to improving the quality of community life and assisting education and religion in their task of forming moral and religious persons.

Chairman:
Prof. O. Hobart Mower
Department of Psychology, University of Illinois
and recently President of American Psychologi-
cal Association.
Consultants:
Dr. Dwight Culver, Sociologist on leave from

Purdue University and Director, Panel of
Americans
Rev. Robert C. Hartnett, S.J.
Political Science and Dean, College of Arts and
Sciences, Loyola University, Chicago
Dr. Philip Rieff
Professor of Sociology, Brandeis University

9. *The Healing Sciences and Counseling* — Basic assumptions of medicine, psychiatry, and coun-
seling arts about the nature of man. The effect of these assumptions on the values and goals
of living of persons suffering anxieties, failure, frustration, physical handicaps, long illness, or
facing death. What changes in these assumptions and in the practice of the healing sciences
and counseling would be more favorable to the Judeo-Christian view of man, his values and
destiny?

Chairman:
(To be announced)
Consultants:
Dr. Waldo Bird
Psychiatrist, Medical School & Hospital of the
University of Michigan
Dr. Leslie Farber
Chairman of the Faculty, Washington School of
Psychiatry
Dr. Stewart Finch

Director, Children's Psychiatric Hospital, Univer-
sity of Michigan
Rev. Granger Westberg
Chaplain of the Clinics, Billings Hospital, Uni-
versity of Chicago
Dr. Jesse H. Ziegler
Psychology and Mental Science, Bethany Biblical
Seminary
Dr. Gregory Zilboorg
Psychiatrist, New York City

10. *The Mass Media of Communication* — What images of man are dominant in the popular of-
ferings of television, radio, motion pictures, advertising, the press, and other popular culture
media. What are the effects of these images on the functioning concepts of man among con-
sumers of the mass media? To what extent are self images and images of the ideal man, identi-

fied with the mass media images? What changes should be made in the mass media images in order to make them more consonant with and favorable to the Judeo-Christian images of man? What are the potentials of the mass media for education in the Judeo-Christian view of man and quality of human relations?

Chairman:
Rev. John W. Bachman
Director, Audio-Visual Program, Union Theological Seminary, New York City
Consultants:
Mr. Robert L. Otto, Public Relations Counselor,

Cincinnati, Ohio
Dr. Dallas W. Smythe
Institute of Communications Research, University of Illinois

11. *Theories and Methods of Education and Religious Education* — Are contemporary educational theories and methodologies consonant with religious assumptions about man's nature? Where there are incompatibilities in basic assumptions about man, can religious education still make good use of methods derived from secular education to nurture the religious life, to assist in religious formation and Judeo-Christian ethical living? Does the distinctive nature of the religious life and its ethical norms require distinctive methodologies for religious education? What would be the nature of the latter? If religious education requires distinctive methodologies, what use can and should it make of the findings of psychology and other sciences about the growth process in children and ways of shaping their value systems? (This seminar may be divided into sections, according to wishes of registrants, in order to give detailed attention to group dynamics, which is now receiving special attention in educational circles.)

Chairman:
Dr. Paul Vieth
Religious Education, Divinity School, Yale University
Consultants:
Rabbi Seymour Fox
Religious Education and Assistant to the Chancellor of Jewish Theological Seminary, New York City
Dr. Emanuel Gamoran
Director of Education, Commission on Jewish Education, Union of American Hebrew Congregations, New York City
Dr. Howard Grimes

Religious Education, Perkins School of Theology, Southern Methodist University, Dallas
Dr. Carl Ellis Nelson
Religious Education, Union Theological Seminary, New York City
Sister Mary Nona, O.P.
President Edgewood College of the Sacred Heart, Madison, Wisconsin
Rev. Gerard Sloyan
Religious Education and Assistant Dean, Catholic University of America, Washington, D. C.
Dr. Urban H. Fleege
Chairman Department of Education, DePaul University, Chicago

12. *Forming Sacred Images of Man in Children and Youth* — What presentation of the sacred images of man are appropriate for various age levels (nursery, kindergarten, elementary, teen ages, etc.)? Should a unitary presentation be made at all age levels, or should various components of the image be introduced at different ages as the child matures? What are these components? What is the complete image? How can the image and/or its components be best communicated and made functional at various age levels?

Chairman:
Dr. Ralph D. Heim
Religious Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pa.
Consultants:
Dr. Edna Baxter
Religious Education, School of Religious Educa-

tion, Hartford Seminary Foundation, Conn.
Rabbi Sylvan Schwartzman
Professor, Religious Education, Hebrew Union College Cincinnati, Ohio
Sister Annette, C.S.J.
Dean, College of St. Catherine, St. Paul Minn.

13. *Practitioners of Religious Education* — How does understanding of differing images of man affect or assist the practice of religious education? Can religious educators function effectively in our culture with just a clear picture of the religious man, which is the goal of their efforts, or should they also fully understand the secular images of man, to which their children are exposed? Do teachers, supervisors, and directors of religious education have a clear understanding of the diverse images of man in our society, and of the effects of these mixed images on the child and on his religious and moral formation? What are these effects? How should religious educators deal with the secular images of man in the mind of the child and in his cultural environment? What attention should the religious educator give to the images of man conveyed by the mass media, American economic and social life, secular education, etc.?

Chairman:
Mrs. Marion Kelleran
Director, Department of Christian Education, Diocese of Washington
Consultants:
Dr. Eliezer Krumbine
Formerly Director, Religious Education, North Shore Congregation Israel, Glenco, Illinois,
now Director, Special Services, University of

Chicago
Dr. Donald L. Leonard
Executive Editor, Board of Christian Education, Presbyterian Church, U.S.A., Philadelphia, Pa.
Sister Mary Emil
On leave from Marygrove College with the National Catholic Educational Association
Rev. Robert E. Poerschke
Pastor, First Baptist Church, Silver City, N. C.

14. *Love and Sex* — What are the prevailing images of love and sex, of their separate meanings and integral relationship, in our culture — in fiction, art, advertising, and the mass media, in the social sciences, in books for instructing the young about sex and preparing them for marriage? How do these images differ or agree with sacred images of man in expressing love and sex? How can the sacred images be enhanced? What changes in the climate of ideas about love and sex, and what changes in the mores and social relations are needed to support the

sacred images? How are these changes to be brought about? What is the responsibility of education and religion in this field?

Chairman:

Dr. Robert E. Fitch
Dean, Pacific School of Religion, Berkeley, Calif.,
and author, *The Decline and Fall of Sex*

Consultants:

Dr. Sylvanus M. Duvall
Social Science and Religion, George Williams Col-

lege, Chicago, Ill., and author, *Men, Women
and Morals*

Dr. Henry E. Kagan
Director Chicago Cana Conference
Rev. John J. Egan
Rabbi, Sinai Temple, Mt. Vernon, N. Y.

15. *Research* — What cultural factors and forces, which problems and processes need research (and are researchable) in order to determine the effect of our culture on the functioning images of man among our people, and to discover more effective ways of forming the Judeo-Christian man, and making social relations or community life more favorable thereto? How can such research be brought into being?

Chairman:

Mr. G. Harold Duling
Executive Director, Lilly Endowment, Indian-
apolis, Ind.

Consultants:

Rev. Joseph Fichter, S.J.
Department of Sociology, Loyola University, New
Orleans
Dr. Ernest Ligon
Director, Character Research Project, Sche-
nectady, N. Y.
Prof. Robert J. Havighurst

School of Education, University of Chicago.

Dr. Richard McCann
Christian Sociology, Andover Newton Theologi-
cal School, Newton Centre, Mass.

Dr. Marshall Sklare
Director of Research, American Jewish Com-
mittee, New York City

Recorder:

Dr. Lauris B. Whitman
Executive Director, Bureau of Research and Sur-
vey, National Council of Churches, N.Y.C.

16. *Business and Industry; Management and Labor* — the assumptions about man in the American economic system. What motivations are emphasized as basic to production, selling and business organization? Do goals and motivations of business and industry favor or frustrate Judeo-Christian values and view of man? What changes in business practices and policies would foster the Judeo-Christian way of life for labor, management and consumer?

(The leadership for this seminar will be announced later. It will consist of representatives of management, labor and religion.)

Consultants:

Dr. Clair M. Cook
Executive Director, Religion and Labor Foundation

Rev. Charles Webber

Representative for Religious Relations, AFL-CIO.

PLEASE NOTE

It is hoped that there will be ample registrations for all the seminars announced above. If registration for any one of them should be less than twelve persons, the Program Committee reserves the right to withdraw it. Whenever possible delegates will be assigned to the seminar of their first choice, but in order to avoid enrollments too large for round table discussion, delegates may be assigned to seminars of second or third choice.

Registration for the Convention and reservations for the luncheon (\$3.50 per plate) should be made promptly. Luncheon reservations cannot be assured after November 21.

REGISTRATION AND MEMBERSHIP

Registration for Members of R.E.A.	\$3.00
Registration for Non-Members	\$5.00
Combination Registration Fee and Membership Dues for Non-Members who wish to join the R.E.A. at time of registration	\$7.50
(Dues include subscription to bi-monthly RELIGIOUS EDUCATION in which Convention papers will be published)	
Convention luncheon for Members or Non-Members	\$3.50
(Reservations must be made and paid for in advance)	

Registration and luncheon reservations should be made as soon as possible
to

RELIGIOUS EDUCATION ASSOCIATION
545 West 111th Street, New York 25, N. Y.

When you send your registration, please give your full name, complete address, religious and professional connections, and, most important, indicate your first, second, and third choice of the seminars listed above.

A SYMPOSIUM

Images of Man in Current Culture

These seven articles, which are on the same theme as the forthcoming National Convention, are presented here to provide background "thinking of the Convention."

We are indebted to the authors for their informative and helpful statements.

The papers and seminar reports of the National Convention will be published in the March-April 1958 issue of RELIGIOUS EDUCATION.

—THE EDITORIAL COMMITTEE

I

A Biologist Looks At Man

Edmund W. Sinnott

Dean of the Graduate School and Professor of Botany, Emeritus, Yale University

I

NEVER BEFORE, perhaps, has the subject of man — his origin, nature, duties and destiny — been so eagerly discussed as it is today. Not only anthropologists are dealing with it but other social scientists are beginning to realize that unless they know the character of the organism around which their efforts all are centered, much of their labor is bound to be in vain. The systems of ethics, education, social relations, economics and politics which we seek to establish will necessarily be different if the human material for which they are devised has been created in the image of God from what it will be if man is of no more consequence at last than any other complex mechanism made of matter and run by energy. The basic disagreement between the communists and ourselves is not about economics and political organization so much as about what man himself really is and what place and significance is his in nature.

In the exploration of this realm of man there is one scientist who has had relatively

little to say — the biologist. This is unfortunate, because whatever else man may be, he certainly is a living organism, and life is the business of the biologist. Life is finally the business of the philosopher, too, for it may well be argued that the basic questions of philosophy and even of religion itself are concerned at last with the nature of life and are thus within the province of biology in its broadest sense. Tennyson was right, I think, when he said that he would know God and man if he could understand everything about the little flower in the crannied wall.

There are several ways in which the biologist can present a picture of man as a living being that may be of value in interpreting him to us and in providing a foundation on which an understanding of him can be reached.

First, he shares many qualities with all other living things. The material of which man is composed — protoplasm — is much the same in every plant and animal. The metabolic processes that go on within it, notably that of respiration by which energy

is made available for vital activities, are similar in their fundamentals everywhere. All bodies are composed of tiny units, the cells, each with its nucleus and complement of chromosomes. Growth takes place by cell multiplication, brought about by the process of nuclear division. The basis of sexual reproduction is everywhere the same—the fusion of a male and a female sex cell, from which a new individual develops. The mechanisms of inheritance are essentially alike throughout the organic world, and Mendel's laws are operative in bread molds, pumpkins, fruit flies, mice and men. The evolutionary process, by which the great diversity of living things was brought about, has molded our own human stock, as well. In all these biological activities there are wide differences in detail but similarity exists in fundamentals. There is not a series of different kinds of life, nor is our own a special one and different from all others. All organisms have a unity in which we share. We are blood-brothers to everything that lives.

II

To some forms of life, however, man is much closer than to others. The theory of evolution has made clear his intimate relationship to one of the groups of higher mammals, with which he seems to share a recent common ancestry. The taxonomist can place him exactly into the system of classification of the organic world. He is clearly an animal. Among animals, he is a vertebrate; among vertebrates, a mammal, and among mammals, a primate. He belongs to the genus *Homo*, of which he is the only living species, *sapiens*.

Even in the minute details of his structure man closely resembles these primate relatives of his. Darwin argued well that if man is the result of a special act of creation, it is strange that he shows no distinctive difference from other animals in his anatomy. But man's body, of course, is not the essential part of him. Are not his reason, his emotions, his moral sense, his values, the distinctively human qualities, and do

they not mark him sharply off from all the lower tribes of living things? Much attention has been given to this question. The early chapters of Darwin's *Descent of Man* deal with it and are still worth reading. Students of animal psychology since his time have studied it intensively.

Reason, certainly, is developed so supremely in man that some maintain it is his alone. Experiments with the higher apes, however, have shown that the rudiments, at least, of this faculty are possessed by them. Other animals, notably some which have been observed long and closely under domestication, are often able to perform acts which seem guided by intelligence. We should not deny them at least the germ of rationality.

As to the emotions, who can deny that the higher animals show fear, affection, hate, greed and jealousy? Advocates of strict objectivity in such matters have pointed out repeatedly the danger of anthropomorphism here, the assumption that attitudes and feelings like our own are shared by animals; an unjustified assumption since animals are simply machines and therefore cannot be expected to have anything comparable to our mental experiences. Lorenz cautions well, I think, against stressing this danger so much that we fall into the equal error of mechanomorphism, of regarding living organisms *simply* as machines with no physical life at all. Whoever has been well acquainted with one of the higher animals, such as an intelligent dog, can hardly doubt that the emotions he displays are so closely akin to our own that they must be accompanied by a subjective experience, on the animal's part, that is like ours. To deny this is to repeat the very error of those who believe that man is a special creation, set entirely apart from other living things.

The germ of an aesthetic sense can also be found among animals, as seen in the remarkable habit of the bower birds who decorate their playing-places with brightly colored or otherwise presumably attractive objects. Man's moral qualities also seem to have beginnings among the higher animals.

Their expression of maternal affection are familiar to anyone who has watched them. Even if this should be found to have its origin in value for survival or in specific glandular secretions, its resemblance to mother love in our own species is so close as to speak strongly for a common basis for both of them. The many cases where the behavior of an animal results in danger to itself but in the welfare of another or of the herd or group resembles so much the altruism sometimes shown by human beings as to suggest, again, that such actions in an animal have the same physical correlates as in man.

Whatever we may think of these arguments—and there are many facts to support them—there is much evidence for the conclusion that among the higher animals there are the true beginnings of those rational, emotional and moral traits that are rightly regarded as man's highest qualities. This, of course, is essentially what the theory of organic evolution must imply. There are serious consequences of this conclusion, however, for it raises the question as to the origin of those parts of man that are called his "soul" and his "spirit." Do something like these exist, in primitive form, among the lower orders of life or are they man's alone?

III

In seeking an answer to these questions we must recognize that although man is closely related to the higher brutes and shares so many of their qualities, he towers above them all in one respect: he possesses a *mind*. If evolution has brought him upward from the beasts, how has he acquired this distinguishing trait? Here, perhaps, biology can help toward an understanding of man's nature.

Man's psychical traits, I believe, are the expression, at a high level, of a quality common to all the activities of living things—self-regulation to a norm or end. A living organism is an organized system. In its bodily development it moves toward a norm, which is the adult individual. It pro-

gresses toward this "goal" in an orderly and predictable fashion. Structure after structure appears at just the right place and time until the mature form is produced. To watch this unfolding gives the study of embryology a particular fascination. There seems to be in the fertilized egg and its succeeding cells a pattern of some sort to which the development of the individual conforms.

That this pattern is immanent in the whole individual is shown even more vividly if one interferes artificially with normal development or removes a part of the growing body. Thus a cutting taken from a plant and placed in damp sand will often restore a root system and form a new individual. Single cells may be induced to form buds and finally new plants. If the two first cells of a frog embryo are separated from each other by a skilful experimenter, each will proceed to grow into an entire individual instead of into half of one. These are all cases of regeneration, the restoration of a normal, complete whole. Even more dramatic is the reaction of some of the simple sponges, for if one of these is disintegrated into a multitude of separate cells by being squeezed through muslin, the cells will then proceed to mobilize into a mass out of which finally the body of a new sponge is reconstituted. In every part of the body there seems to be something that represents the whole and that tends to produce or restore it. What the physical basis of this normative, goal-seeking process is remains quite unexplained, and is the central problem of biology.

One cannot well separate these self-regulatory processes in development from similar ones in behavior. Instincts are regulatory activities, also, and by them the individual acts in such a way as to conform to a pattern of behavior, set up within it, which will tend toward the welfare and survival of the individual and its species. Such a pattern must be present, for example, in the nervous system of a spider that represents the web it will build, and in the brain of a migratory bird that guides its course. These implanted patterns or goals seem to be essentially alike in both growth

and behavior and have, I think, a common basis in living stuff. Such goal-seeking may be looked upon as basically *purposive*. When manifest in behavior it is the simplest sort of physical process, from which the more complex mental activities have evolved. All ideas are primitively purposes, but they need not be conscious ones. A *conscious* purpose is the inner, subjective experience of one of these behavioral goals that has been set up in the brain. If mind thus grows from purposiveness and this from biological self-regulation there is no sharp line between mental and developmental processes, and the ancient gap between body and mind may in this way be bridged. Stated thus baldly, such a conclusion may seem too sweeping, but a strong case can be made out of it. The present author has attempted elsewhere to do this.¹

The origin of man's psychical life, including his mind, his soul and his spirit, if you will, may therefore be interpreted as the highest expression of a universal quality manifest in all life. It need not involve the interjection into him of anything radically new or different. The problem of mind is the problem of life at its loftiest level. Here evidently are involved questions that go far beyond biology, but they all have their roots in the activities of life itself. This interpretation of man's mental processes may be the most important contribution biology can make to an understanding of his nature.

The emergence of man's mind has resulted in a great acceleration of his progress. This progress, from his animal ancestry to his present state, has had two quite different phases, and a knowledge of biology is helpful toward an understanding of how they differ and what the significance of this difference is. A fact that until recently has received less emphasis than it deserves, and which goes far to explain man's unique position now, is that his recent and rapid advance, since he became man physically and biologically, has a very different basis

from that responsible for his earlier ascent. The progression of biological evolution, through which the great diversity of living things has had its origin, results from the occurrence of mutations and their accumulation through natural selection. This has taken a prodigiously long time but its results are built firmly into the genetic constitution of each individual and are thus essentially permanent, save for future equally slow change. By this means the species which finally become *Homo sapiens* slowly evolved from the stock of primate animals, a process measured, probably, not in centuries or millennia but in millions of years.

IV

Then, in relatively recent times, his pace of change accelerated greatly. He learned the use of weapons and other tools. In various ways he discovered how to control his environment, increase his food supply and make his life safer and more comfortable. Finally, ten thousand years ago or thereabouts, the beginnings of civilization appeared and it has progressed with ever increasing speed. Man has a very different sort of life from the one he led when he first emerged as man. What he knows, what he can do, his control over his surroundings and the character of his whole existence have changed so much from what they were even in the Stone Age that he seems to have undergone more radical advances in that time than in the whole course of his evolution from the primates.

This progress he does not owe to the biological processes that made him man, for most of the changes thus acquired are not inheritable. Genetically he is essentially the same creature that he was thousands of years ago. Only a generation separates him from barbarism, and every baby still has to start from scratch. The secret of man's rapid progress is that experience is cumulative and that each generation has the advantage of possessing all the knowledge its predecessors gained. This has become possible because man's brain, in his biological evolution, had reached a critical point in

¹*Matter, Mind and Man*, Harpers and Brothers, 1957.

its size and complexity where the power to reason and to remember were greatly increased. These faculties, in turn, resulted in the invention of spoken and written languages by which the experience of an individual or a generation could be transmitted to its successors. Such accumulation of knowledge can be very rapid indeed, and at present, under the name of the advancement of science, it is changing our lives faster than ever before.

This sort of change thus comes not through the piling up of mutations, as in physical evolution, but by what may be called cultural evolution, the accumulation of knowledge and tradition by memory and by written and spoken words. Education is the process in which these gains are passed on to each new generation. If education once acquired could be inherited, then the expensive and time-consuming process by which every individual must learn all over again what his parents had already learned would not be necessary. The simple biological fact that qualities acquired by a person during his life cannot be inherited is what makes education essential for the maintenance of any civilization or pattern of culture. This same fact, disadvantageous though it might seem to be at first sight, is what keeps the human mind unprejudiced, unclogged by accumulations from the past—many of them unimportant, useless, or even harmful—and thus open for the acquisition of new knowledge and fresh ideas. It is what makes progress possible.

This biological picture of man, then, is of an organism highly educable and sensitive to modification by training and other environmental factors. Education must therefore be the chief task of any society, for in great measure it determines what men become. Heredity, obviously, is important, too. We must recognize, however, that what is inherited is not a particular physical or mental trait but rather a specific way of responding to environmental factors, a predisposition to react in a particular manner to one's surroundings, a given capacity for education. A sound understanding of

the biological basis of these factors—both inner and outer—that make a man what he is, is necessary if we are to have a clear picture of him.

V

But man's rise from barbarism involves much more than increase in intelligence and in command over nature. There come to flower in him qualities rooted in lower forms but developed far more richly in human nature than in animal nature. Man has a great concern with *values*. Some things he desires, often passionately, and some he dislikes or detests. These predispositions tell us more than does anything else, I think, about what sort of being he is.

Here, too, biology can help us understand him. The conception that self-regulation and goal-seeking are common to all life interprets motivation as due to pulls *toward* something rather than to pushes; to *wanting* rather than to being driven. Even lower organisms are not neutral things. They obviously have their preferences—a trout for cool and running water; a duck-hawk for a rocky eyrie. Such preferences are simply the operation, in behavior, of the pattern of goals present in a particular organism. They are its primitive values. Man has many values of this sort—his animal desires, the "lusts of the flesh," wants which must be satisfied if he and his species are to survive. But an important fact about him is that he wants more than these; that among his goals are things which have little or no practical advantage, the higher values of beauty, goodness, love and truth. Some respect for these, of course, is necessary for the success of any society; but man, at the level he has always thought of as the highest one he knows, has valued them for their own sakes.

Why should men spend so much eager effort seeking that elusive quality, in nature and the arts, that we call beauty? That they do so should put us in good heart about them. Why do they instinctively abhor injustice, cruelty and murder, and seek a pattern of behavior where these shall have

no part? Why, through their history, have they exalted right over wrong, good over bad? Love, not hate, is the natural attitude of men when they feel themselves to be most truly human. Truth is the lode-star toward which they direct their course. The faith that truth can be disentangled from error and that it must finally prevail not only makes science possible but provides the motive power for philosophy. Admittedly, men have often grievously failed to seek these things, but through all the past, and more strongly as the centuries unrolled, these values have stood as the ideals of our race.

A strong argument for the concept of life and of man that has been presented here is that it provides a biological basis for values of every sort. Life is always a value-seeking process, and in man this reaches its loftiest expression. In his very protoplasm there is implanted the basis for his values, and his life is spent in seeking them. They are a distinctive part of his nature.

VI

A final quality of man that has its roots in biology and in the concept of goal-seeking is his *creativeness*. All life is creative and leads to change toward something new. The goals to which its various types conform have been progressively altering during biological evolution. Lifeless systems, on the contrary, like atoms, stars and galaxies, go on repeating essentially the same things endlessly. In man, life's creative change is enormously accelerated. During his swift cultural progress the goals he seeks have become far more complex. Welling up from the living core within him have come a host of new desires, desires for things undreamed of in his earlier history; values that are not simply the result of evolutionary selection but the expression of qualities inherent in life itself. They seem in part, at least, to be under his own con-

trol. His basic freedom is freedom to modify these desires, to change the things he wants, to have new ideas and fresh aspirations that will lead him further onward. This constitutes the precious faculty of *imagination*, the most distinctive of all human qualities. One may question whether animals possess it at all. It is essential for all creativeness, not only in the arts but in science and every other field of human endeavor. Nowhere else does man seem so clearly to be a spiritual being or made so closely in the image of God, as in the power of creative imagination that is his.

SUMMARY

In summary, then, the biologist's picture of man has at least six important aspects.

1. Man is a living organism and thus shares many of his basic qualities with every other form of life.

2. Man is an animal, and closely related to the higher mammals, in which the beginnings of most human qualities can be found.

3. Man's mind and the other psychical traits so distinctive of him are rooted in the biological fact of organized self-regulation. This is evident not only in development but in the goal-seeking of behavior, where it is the basis of purposiveness.

4. Man's rapid advances since he became man biologically and possessed a mind are not due to biological evolution but to the accumulation of experience and cultural change through memory, language and invention. Such changes are not inherited but must be renewed in each generation by the process of education.

5. Man's concern with higher values—beauty, goodness, love and truth—grows out of the goal-seeking manifest in all life.

6. Creativeness, the most distinctive human trait, is rooted in the progressive change life everywhere shows. It reaches its highest expression in man's creative imagination.

History Looks Over Man's Shoulder

Raymond Brittain

Department of the History of Religion, The University of Pittsburgh, Pittsburgh, Penn.

HISTORY IS A most fascinating study because it is both a rollicking adventure and a deeply instructive discipline. Countless are the approaches, definitions and motives men have employed in handling it. Its facets shine and multiply as one becomes more interested, then enthralled, and finally devout in its pursuit. However, no matter whether you are a quantitative "columnist" like Herodotus or a qualitative analyst like Thucydides (and legion have been their descendants), there is one thing that must be kept in mind. And that is the paramount truth that history without intimate relationship with the present and the future is sadly academic, aseptic, atrophied. Time is relative — a flowing, single thing which, when seen with perspective from above, is remarkably like a river with a faintly seen but profoundly creative source, growing powers from varied tributaries, reaches of all descriptions and economies, collectional and yet distributive services for a vast watershed, rolling ever more purposefully and providentially toward the sea of eternal destiny. To wrench apart any portion of the total under the delusion that it is a Golden Age, or an insular asylum, or a peculiarly unique culture is to be unrealistic and even pervertive. History must be whole. That is one reason why it is a delight and a constant reminder to teach the History of Mankind. Such treatment deals with the major themes, broad outlines and brush strokes, inter-relatedness and constant meaning of man's entire experience, projecting it into the future like a searchlight and, as a frontiersman, exploring and transforming the new world of current events into consolidated, burgeoning History.

The Present is intense, brilliant, momentary as is the particular frame of a movie film that is undergoing its split-second glory of exposure to the projector's bulb. To

change figures, the Present is like an acrobat's tight-wire — less than an inch of width on which the thrilling action of the moment occurs but with feet, yards, miles, immeasurable spaces on either side — the one side called Past, the other Future. The balance pole, even the body of the aerialist, must partake of the media, the reality on either hand to live, to unify, to succeed in the feat being performed. The teeming, ever richer Past cannot be disowned as it is the pedigree, the increment, the heritage frame-of-reference of man. The beckoning, perilous, compelling Future cannot be avoided as it holds the ideals, the goals, the very salvation of man. Progressively, as his life grows more complex and rapid, man becomes more and more related to and a vital part of his Past and his Future.

It would follow then, presumably, that in any investigation of or exploration on the current culture of man, solid thought must be dedicated both to what man can recall from his couch and to what can be diagnosed to solve his problems and release his potentialities for future living, instead of dying. In all this, fact must be divorced from fiction, truth from illusion (or delusion), substance from shadow, action from mere thought. There should not be, dare not be, casualness, shoddiness, evasiveness in looking any paragraph of the current total scene squarely in the eye. To temporize or be one whit less than creatively realistic and prompt, would be to sell out as captain of the ship in exchange for the craven role of the stowaway. Nuclear fission, the refinements of rascality, the tremendous stakes involved, the sheer colossal size of social, economic and political institutions make this *the* greatest transitional cross-roads of man's career thus far. And many roads lead from it, in addition to the ones by which man arrived at this mo-

ment of choice. One road is self-destruction, one is slavery, one is extemporized neutralism, one is mumbling senility, one is flaccid confusion. But always there is one highway of hope, exertion, clear constructive action that will keep men true, ascending, maturing, perceptibly closer to the potential self ever held latent like a diamond in this poor clay of ours.

The question is, "How do we read the roadmap of our past travels and how do we plan and purpose for the selection and traversing of the best road for the journeys and arrivals of posterity?" And in answering correctly this question it imperatively demands that emphasis be put on the true heart of the matter. Physical resources, environment, current facts, traditions, probabilities and possibilities and many other things serve to contribute, qualify and condition. But the hub into which all these spokes fit is man himself. It is man on which all depends. Whether he has full freedom of will as some contend or whether he is fully predestined as others contend, he alone of all the universe must show forth both his own achievements and the purposes of Eternity. This is a frightful responsibility. Yet, even more, it is an ineffable privilege.

From ideas resident in the foregoing peroration it may be concluded that the study of man is of premier value in order to see where he has been, where he now is, and where he will go. And man is a baffling complexity in which dualisms seem regnant. Man is Dr. Jekyll and Mr. Hyde, a saint and a sinner, positive and negative, creator and destroyer, romanticist and realist. Call it the eternal conflict of moods, claims, and turbulencies that mark that most difficult of ages — adolescence. The training of childhood and the approaching self-sufficiency of adulthood push in on this phase of man like Ancient and Modern times pinched in on and congealed that maelstrom called the Middle Ages. Mankind, like every individual must, has come gradually from his infancy as a Savage, past his childhood as a Barbarian, into his adolescence and youth as a Civilized being, and

may, can and should finally evolve into his adulthood as master of self and condition, as Utopian, as full citizen in the City of God. Whether or not man makes this final and greatest development subsequent history will show in the same fashion as existing history clearly reveals the life story up to the present late teens or early twenties of mankind.

The life story of man thus far is not all profit. Nor is his life's story all loss. A lot must be chalked up to experience, some to perversity, more to lack of judgment and perspective, much to immaturity, a bit here to presumption, a bit there to child-like trust. By and large though, and in spite of his mischief, selfishness and indolence, man has made measurable progress in his society and culture. Anyone would be a fool or a pernicious pessimist to see only the mistakes and evils and not at the same time take hope and determination from real gains, in morals, thought, technics, mores, values, and their concrete reflections in art, science, education, religion, statecraft, business. In thus "emphasizing the positive" the proper directional headway is kept as we see that when we have the most to lose we also at that instant have the most to gain. The darkness just before the dawn, the fever just before it breaks, the hopeless confusion just before comprehension is the hardest, yet, withal, the quintessence. Borrowing a specialized phrase, this is the frightening moment for which all before is the coming-of-age preparation; this is the mesmerizing, inescapable, transmuting "Moment of Truth."

To recall all this from perhaps too rarefied a status, a point of illustration would be the way man has brought true group participation, integration, "belongingness" from the ever basic family, to the kinship ties of the tribe, on to the classic Mediterranean municipality, thence on to the modern democratic nation (where we are now), with the imperative next step of a free, demilitarized, equalitarian global (or even universal) federation or union. There have been, and are, those who tried, and are trying, to frustrate, to pervert, or to take

over this trend at every stage of its growth. But these threats are the crucibles that burn off the dross; these are the processes that forge and anneal the innate qualities; these are the dark might-have-beens that make the achievement significant and relative.

Scrutinizing the "his-story" of man insofar as he has lived it to the present moment, one discovers growing skills, sophistication, depth and maturity as in the normal evolving individual. But underneath all this growing-up are the talents, personality traits, moods and emotions resident from birth to death no matter how you train them, sublimate them, disguise or misuse them. Since Adam there have been no new emotions, characters, values, motives, instincts, habits added to the human race. No new stops, keys or pedals have been added to the organ — only new combinations, variations, uses, virtuositities and externalities, Greed, love, fear, nobility, thirst for power, justice, all else are unchanged beneath the latest styles and slick-paper phraseology. Consequently, since our man is the same, even though he learns, ages and waxes in stature and complexity, what truer aid could be found for understanding and grasping man in current culture than the pages of history on which is graven all he was and is and will become. His acts run the gamut from a collectional economy to present industrialization, from superstitious magic to ethical monotheism, from a bone-filled cave to urbane living, from the *lex talionis* to principled jurisprudence. His idols, fads, and loyalties change like the ocean's waves yet underneath are the changeless currents and deeps. And so it is with the center of it all, the thing that controls and motivates all man does and wants — the Image he sees or wants to see of himself. Of supreme significance is that which man sees himself to be. As man looks at himself, as in a mirrored stream, he may be fanciful, deluded, blind or even rapt in worship but what is actually reflected tells the whole true tale.

One is appalled at the number of images of man that can be seen in the stream of history. Faces are intriguing. It is past

belief that a few simple parts — a forehead, two eyes and brows, one nose and one mouth, two cheeks and a chin (shall the ears and hairline be included?) — can be capable of so infinite a variety of combinations. A few faces resemble or suggest each other and there are so-called identical twins who rarely stay fully identical. But beyond that, every face is unique. The more you investigate it the more you wonder at the phenomenon. Some faces are added to (and often detracted from, sadly) by beauty aids, make-up and gadgets. Some are full of personality; some are deadpan. Young faces, old faces, harrowed faces, carefree faces, interesting faces, masked faces — each is the door to the inner person. As doors to houses, one is locked and bolted, one is ajar with welcome, one is weather-beaten and unhinged, one is surrounded by a lovely portico, one is a two-part Dutch door. Inescapably though, inside and beyond each is the person with his or her motives, values, habits, talents. The face is the introduction or hint. Inside is the real image. And, as you know, here is where we really run into variety and mystery.

It would be impossible to discuss every individual image, external or internal, that has existed up to now. Impossible because history has names and descriptions of only the few. Luckily, that does not mean that the many of the past are meaningless and lost, much as they may have meant to and been loved by their family, friends and even fellow tribes- or towns-men. They may be left nameless by history. Yet *they* are the pageant, the parade, the mass direction of history. Without them there would have been no trends, no pressures, no revolutions, no major accomplishments. A parade is an absurdity with only a man on horseback, a drum major, an abandoned float, and a stray dog. Each and every living soul has been important some way, some how. But their dossiers were not kept here on earth. And we could not digest them if they had been kept here perfectly.

So, maybe the opposite extreme holds the answer. Here history has maintained

fairly adequate records which are being improved each day by archeologists, linguists, anthropologists and all the other wonderful "-ists" who are forcing back the mists of the past. In all this activity composite images grow more and more visible. There may be premature judgments of these images on our part and over-generalization. There may be prejudice, injected wishes, slanted opinions, too much circumstantial evidence. Discounting all this, time and continued effort refine out a lot of these ineptitudes with the result that we know many eras and types well. A partial roll-call would be stimulating. Racially — Caucasian, Negro, Mongol or their respective subdivisions. Linguistically — Semite, Hamite, Indo-European and so on shredded into hundreds of tongues, dialects and lingoes. Geographically — you name the continents, regions, islands, localities where man has lived. Religiously — polytheist, monotheist, even agnostic and atheist, fear-filled savage, formal ritualist, idolater, mystic, Buddhist, Hindu, Jew, Mohammedan, Christian — dare we even mention their sects and degrees? Politically — patriarchist, monarchist, socialist, democrat, imperialist, nationalist, feudalist, and (at the dregs) anarchist. Culturally — Hellenist, Sinoist, Islamist, Westernist. Mere names tell a lot — Assyrian, Athenian, Roman, Russian, German, Englishman, Sumerian, Indian, Chinaman, American, Phoenician, Scythian, Spartan, Egyptian, Cretan, Neanderthaler, Mayan. What magical connotations there are in such as these. Mental concepts, florid actions, unique characteristics, details attractive and repugnant cluster round such class labels as these many peoples of the past represent.

Admittedly, the images of man thus derived at this extreme are more helpful than those we could not get at the other extreme of mass anonymity. Still, these general images are nebulous. They fit our needs either like circus tents or baby clothes. We know them as we know a genus or a species. We require to know images of man more clear-cut, detailed, intimate, digestible and usable. To this purpose we

discern in the currents of history certain types not nearly so generalized and diffuse. For instance there are — the Hebrew Prophet demanding obedience to God and justice to man; the Medieval Baron fighting for his liege lord and administering for his vassals; the Palaeolithic Hunter reducing nature to his equal and manufacturing his way through the Ice Age; the Renaissance Humanist secularizing education and fashioning the Cult of Beauty; the Roman Centurion holding the ramparts of empire and being a purveyor of romanism; the Greek Dramatist wrestling with nemesis and phrasing lofty lyrics; the Phoenician Merchant radiating his wares and ideas and sailing by the stars; the Egyptian Pharaoh ruling the first unified country and preparing his tomb for eternity; the Neolithic Woman discovering the secrets of nature's fecundity and launching Magna Mater, Demeter and Ishtar; the Hittite Warrior slashing into the civilized Near East and enthroning war with his iron weapons; the Hellenistic Savant too brilliant and scientific to delve further into Moral Philosophy or parochial affections; the Early Industrialist so enthralled by mass production and technology as to be blind to human values and action within wise legal frameworks. But the time has come to call a halt as the point was long since made and this wax-works would have no end ever.

You must have realized that these stock figures are drifting back from the extreme of grandiose generalization and voluminous size toward the first extreme pointed out — that of the nameless masses of individuals. And as we drift back we come closer and closer to the Golden Mean where the most clear and helpful images of man are for our present succor. Here we meet and study and emulate, if we wish, the great personages of history. In most ways biography and autobiography are the essence of history. One can see here life as it was actually lived. Theories, hopes, fears, innovations, fancies, desires, ideals were here forged and tested. An actual life can be the object of continuing research, growing evaluations, even warning or inspiration.

What do Alexander, Caesar, Attila, Tamerlane, Gustavus Adolphus, Washington, Napoleon, Grant, say to our generals? What do Hammurabi, Sargon II, Pericles, Augustus, Charlemagne, Akbar, Louis XIV, Jefferson, Lincoln say to our statesmen? What do Ikhnaton, Elijah, Socrates, Gautama, Zoroaster, Mohammed, Luther and, most of all, Jesus say to our reformers? What do Hatshepsut, Ruth, Cleopatra, Zenobia, Theodora, Catherine of Sienna, Joan of Arc, Elizabeth I, Florence Nightingale say to our ladies?

A quantity of these personages in history were successful in multiple meanings of that word. Many others were like failures. Some lived their lives deductively from ideals or goals. Some lived their lives inductively day by day, event by event, chance by chance. Some desired, some inspired, some perspired, some transpired, some respired, some expired. Not all of them by a long shot became the image they wished to be. In fact history is replete not only with images that became living but also images that remained dreams, clouds, reefs, peaks, swamps, deserts, farmlands, oceans, ports, waterways, islands, continents. Yet in union there is strength and from lives both concrete or abstract, attained or fumbled, real or ideal, let us gather nourishment and courage for our day. Like Plutarch who enlighteningly paired off great Greeks and Romans, we may at once join and compare patent lives and latent lives. Amenhotep the Magnificent and Aton's brotherly man; Alcibiades and the Socratic philosopher; Solomon and the Moral Man; Augustus and the Augustinian penitent; Genghis Khan and the Confucian good subject; Charles V and the Erasmian humanist; any modern dictator (you name him) and the Schweitzerian humanitarian.

Surely by now you are convinced of the limitless resources of images of man general and specific, real or theoried that history can give us today. No age as yet has had so much of an "image reservoir" as have we of the Twentieth Century. But are we going to use it, and how are we to go about it?

The supreme way to use resources efficiently and effectively is to make a shopping list of our current needs or, even better, to draft a blueprint of the structure of the image of man that will save us and lead us onward. Then with the blueprint, from the resources of the past we can gather materials, know-how and vision to construct the Image for this our greatest day.

Taken for granted will be the stark fact that Jesus of Nazareth provides the Ideal Image. Remembering that, and also the finiteness of man and his transitoriness, what should our projected Image be like? Man is of three parts compounded — Body, Mind, and Spirit. Putting it another way, life is made up of Experience, Reason, and Faith. Or, perhaps, Institutions, Ideas, and Morals. In this way every individual, and thus all of them collectively as Western Culture, has a triune ancestry; in some things Rome, in some things Athens, in some things Jerusalem. Naturalism from Rome, Humanism from Athens (both of these together comprise true Secularism), and Supernaturalism from Jerusalem. The Ancient Near East and the Middle Ages were too preoccupied with Supernaturalism. The Classical Mediterranean and Modern Civilization have been just as committed to Secularism. Our day must understand, balance and integrate as partners, not as master and slave, Secularism and Supernaturalism. The best way to do this is to give the sober thought and effort implicit in the lessons and images of history to the making in every legitimate way of whole men and women. Not muscle-bound athletes, not scholastic thinkers, not ascetic mystics. There must be equal maturity, health, and energy of Body, Mind, and Spirit. Like three interlocking circles there are places where the three circles are synonymous, places where two overlap, places where one alone is sovereign. The more these circles pull toward each other and become one, the more competent and wholesome man will be. History proves that this is true. The Future demands such an Image of Man.

The Significance of Cultural Pluralism

John L. Thomas, S.J.

Institute of Social Order, St. Louis University, St. Louis, Mo.

THE COEXISTENCE of diverse "images of man" within a given culture assumes significance primarily to the extent that these images are relevant to the goals, norms, and conduct cherished by participants of the culture. Briefly stated, this relevance stems from the fact that "images of man" fulfill an essential role in the genesis of cultural goals, the formulation of institutional norms, and the choice of behavioral patterns. At the base of every cultural system, at least in origin and early development, is found a concept, an "image" of man. Just as every enduring society embodies a set of broad cultural goals and through its norms and approved conduct defines, regulates, and controls the acceptable modes of attaining them, so behind this unified cultural complex lies a deeper unity stemming from a shared image of man. There exists a vision, an outlook and tradition representing the accumulated fruit of centuries of common thought and action.

For example, early Americans could accept so uncritically Jefferson's statement that "nature" had endowed man with a "moral sense" only because, as participants of the Western cultural stream, they shared a common image of man. That this statement of Jefferson's, like so many others widely accepted at the time, is not "self-evident" to men raised outside of this tradition has become painfully clear to most Americans in recent years. In this connection, experience with the United Nations has been a maturing, if sobering process for many Americans.

Unfortunately, the relevance of images of man to a cultural system has remained obscure, owing to the reluctance of many social scientists to acknowledge the pertinence of values in their analyses. Alva Myrdal called attention to this trait in the opening chapter of her *Nation and Family*:

"An established tendency to drive values underground, to make the analysis appear scientific by omitting certain basic assumptions from the discussion, has too often emasculated the social sciences as agencies for rationality in social and political life." Because they accept uncritically an inadequate definition of what is scientific, many social scientists lose sight of the obvious principle that "to be truly rational, a social program, like a practical judgment, is a conclusion based upon premises of values as well as upon facts."

Once the premises of values implicit in practical judgments and social programs are made explicit, their relationship to an underlying image of man becomes obvious. Ultimately, all definitions of human values are derived from some concept, some "image" of the human person. Hence it is worthwhile to investigate in some detail how an accepted image of man affects a cultural system. It does this primarily in two ways. First, it affects the structure of the social system which men establish to answer their essential needs. Second, it affects the synthesis by which man harmonizes his inner and outer worlds. This is to say, it supplies a meaningful frame of reference for what Erich Fromm has called man's perennial "pursuit of significance."

The "Image" and the Social System

An analysis of any social or cultural structure reveals the following elements of primary importance. First, we find a basic, underlying set of values composed of the cultural's ultimate goals. These goals are defined in terms of the elemental beliefs concerning the origin, nature, and purpose of man shared by the group. Hence, at least in their original formulation, they imply a common image of man, the human agent.

Second, further analysis reveals derivative sets of values and purposes. These represent specific institutional objectives or, in other words, the culturally devised applications of the group's ultimate goals to concrete social institutions such as the economic system, the state, the family, and so on. They answer the question how such essential human needs as food, shelter, clothing, sex, cooperation, religion, and so forth, are to be met.

Third, there are the social means or patterned relationships through which these derivative goals are to be realized in concrete circumstances. These are the routine, accepted social procedures through which people interact and secure the fulfillment of their varied needs within a specific social system.

For example, when we analyze any integrated family system, we discover that it is premised on a set of cultural goals derived from some concept or image of man. Second, we find that its specific marriage and family values are formulated in terms of these ultimate goals. Third, we note that the patterned relationships on the behavioral level are so established that they implement these specific values and render their realization possible by members of the group. In other words, courtship practices, husband-wife, parent-child, and nuclear family-kinship relationships are structured and geared to protect the marriage values of the group. These values, in turn, are considered worth realizing because they present specific applications of these cultural goals derived from the image of man shared by the group.

Thus, if we want to know why people think certain forms of conduct related to marriage are acceptable or otherwise, we have to find out how they define the nature and purpose of marriage. If we want to learn why they define marriage as they do, we must find out what they believe to be the origin, nature, and purpose of man. In the final analysis, both approved conduct and defined norms stem from an image of man. It follows that when individuals or groups embrace diverse images of man,

they will logically define the nature and purpose of marriage differently, and they will consequently set up different behavioral patterns in relation to marriage.

It follows that if a culture is to endure, its ultimate goals, institutional objectives, and behavioral patterns must be fairly well integrated, i.e., they must be logically related and functionally supportive. This means that the behavioral patterns of the group must facilitate or at least make possible the realization of its common institutional objectives, and these objectives, in turn, must be so formulated as to render possible the fulfillment of its ultimate cultural goals. This is merely another way of saying that ultimate cultural goals have functional requisites.

To be sure, societies differ widely in the manner and clarity with which they define their goals, the degrees of integration existing among their various goals, and the extent to which institutional norms and behavioral patterns are designed to implement them. In small, well-integrated societies, since group members share a common image of man, cultural goals tend to be clearly defined and hierarchically ordered. Likewise, institutional norms and behavioral patterns tend to be carefully established to secure their general achievement.

Large, pluralistic societies, on the other hand, are characterized by rather vaguely defined goals, toleration of variant cultural sub-systems, and acceptance of divergent behavioral patterns. Contemporary American society, for example, appears to present all these traits of pluralism and loose integration. In the practical order, our cultural "designs for living," as Linton would say, lack unity and consistency; our "blueprints for behavior" are confused and contradictory. In other words, to borrow a phrase from Robin Williams, the current culture offers no "relatively standardized prescriptions as to what must be done, ought to be done, should be done, may be done, and must not be done." Members of society are presented with socially acceptable alternatives in each of these categories, and

it is presumed that they will make their choices in terms of the varied images of man which they cherish.

Thus cultural pluralism, implying as it does the coexistence of numerous divergent images of man, has profound significance in the practical order. Furthermore, since images of man are so highly relevant to the unified complex goals, norms and conduct which constitutes a culture, the existence of pluralism raises serious questions concerning the continuity of cultural unity. If members of society no longer share a common image of man, the traditional goals, norms, and behavioral patterns premised upon it become little more than cultural residues to be called into question at every crisis.

Fortunately, in spite of the obvious complexity and pluralism in American society, the admittedly vague concept of the traditional "American Way" still exerts an operative unifying influence on our political, economic, and social institutions. Although the concept is difficult to define, we think of it in terms of respect for the individual, personal freedom, initiative, equality of opportunity, and the right to strive for happiness at the physical, intellectual, and spiritual levels of our being. These are positive qualities; not easily measured nor given precision, but nevertheless real and highly prized in our culture. At last in their genesis and development they stemmed from a shared image of man based on Western cultural traditions. Is it not reasonable to ask whether, deprived of this ultimate foundation, they could long continue to fulfill their unifying and vitalizing function in American culture?

The "Image" and Personal Synthesis

As we have suggested, there is a second way that images of man affect a cultural system. In practice, the "image" furnishes the essential elements for that necessary synthesis in which harmony between man's inner world and the world of his social activity is achieved. By offering man an explanation of the significance and purpose of life, the "image" provides him with an intelligible frame of reference within which

his persistent pursuit of happiness can be meaningfully defined. Normless striving, or the pursuit of happiness without meaningful value referents, becomes a frustrating process not long to be tolerated. When there is no inner vision, no concept of the good life, no clearly defined aspirational goals, and ideals, man's social striving in his outer world loses its real significance. It is reduced to a process which lacks a purpose that can be related to the wholeness of life. Men in this situation resemble the hobo, of whom Park said, "He has gained his freedom, but he has lost his direction."

This second function of images of man has serious implications in a pluralistic culture. Under conditions of rapid change, the relationships between the image and cultural goals, norms and conduct tend to become obscure. Major stress is placed upon adjustment and adaptation as if these were ends in themselves. Popular attention focuses on the processes of structural change and adaptation to them so that the fundamental questions "Why adjust?" and "Adjust to what?" are seldom raised. In these circumstances, members of a pluralistic society may soon discover that they have accepted behavioral patterns and institutional norms which are either unrelated to or openly conflict with the goals derived from their particular image of man. This discrepancy, whether implicit or clearly recognized, is bound to cause tension and frustration, since implicit in the quest for happiness is some concept of the good life.

In other words, a pluralistic society places heavy demands upon its members. Since such societies do not clearly define behavioral patterns or institutional norms and leave their cultural goals loosely integrated and somewhat nebulous, individuals must formulate their own "designs for living" by choosing rationally among the various patterns society offers them. Such self-determination implies a clearly defined image of man and an internalized set of value premises from which practical programs of action are derived. However, in a climate of opinion which stresses adjustment and adaptation as ends in themselves, how many

individuals appear capable of formulating their own consistent set of values and of selecting suitable behavior patterns to implement them?

That many find the burden of personal choice too difficult is suggested by several perceptive observers of the modern scene. They suggest that many Americans are relying on a substitute, but it is replete with dangers for democracy. The substitute is merely to "follow the crowd," or as William Whyte describes it, "groupthink." This signifies more than expedient conformity. It implies the belief that values and definitions of the group are automatically both right and good.

Whyte sees this as a system for "buck-passing" in areas of conduct where moral decisions are concerned. David Riesman in *The Lonely Crowd* describes it as a shift from "inner-" to "outer-directedness." What Whyte and Riesman do not sufficiently emphasize is that "outer-directedness" and "moral buck-passing" are the only practical alternatives which remain for people once the norms governing their conduct have been divorced from a value system based on an operative image of man.

But tension and frustration as well as the expedient of conformity, are not the only problems native to a pluralistic culture. It bears repetition that the norms regulating the conduct of men, as well as the institutional objectives which they establish as goals in the political, economic, and social spheres, receive their ultimate meaning and sanction from the images of man held by the group. If the human person is regarded as nothing more than a complex combination of basic urges, conditioned reflexes, and acquired habits, striving to achieve "equilibrium" in a group composed of similarly constituted individuals, he possesses no rational basis for "inner-directedness" or the making of moral decisions.

Yet in an article in *Commentary* a short time ago, sociologist Reinhard Bendix stated, "modern social science teaches us to regard man as a creature of his drives, habits, and social roles, in whose behavior

reason and choice play no decisive part . . . men are regarded as unable to achieve objective knowledge or to be guided by it." Obviously, those who share this image of man would find the discussion of cultural pluralism and the images of man highly irrelevant.

An Historical Note

We have indicated that images of man are so significant because they affect the structure of the social system and the synthesis harmonizing man's inner and outer worlds. It seems pertinent to add that historically it was religion, by answering the questions, "What is man?" "Where does he come from?" "What is his purpose?" which supplied the essential elements in the traditional American image of man and so furnished the indispensable foundation for the system of ultimate goals lying at the core of both Western culture and American society.

It follows that since the "American Way" represents a system of values premised on an image of man traditionally supplied by religion, if religion were to furnish this basis no longer, the American system of values would be deprived of its logical basis. But once a culture has lost its spiritual roots, men are bound to look for substitutes. If society's institutional objectives are viewed as mere cultural residues — meaningless carry-overs from the dead past, if men do not feel that the social system is organized in terms of some meaningful image of man, then, particularly in time of crisis, they will consider that system as little more than the embodiment of force and fraud.

Is this not the source of that revolutionary spirit which Ortega y Gasset characterized as "the revolt of the masses" so prevalent in the modern world? Under these circumstances, men grow dissatisfied not only with specific social conditions, but with the whole structure of existing society; they plan and work not for reform within the system, but for the complete restructuring of society in terms of some new image of man.

To be sure, substitutes for this function

of religion have frequently been proposed, but none have appeared acceptable. Western man's faith in progress and in the unique dignity of the human person rests on religious foundations. These concepts of progress and human dignity become logically undefinable outside this context. In recent years the nation and even humanity itself have been suggested as substitutes for religion. Thus far, at least, free men have never been persuaded to worship man. It goes without saying that modern "science" can furnish no substitutes, since it cannot reasonably be expected to provide answers to questions which by its very nature it cannot even ask.

Conclusion

To conclude, therefore, we have indicated

that the significance of cultural pluralism stems from the relevance of images of man to the goals, norms, and conduct cherished by participants of a culture. The pertinence of these images is revealed primarily in analysis of social structures and the synthesis harmonizing man's inner and outer worlds.

Finally, we pointed out that historically, at least, it was religion which furnished the essential elements of the traditional Western image of man. This reminder seemed necessary because there are those who apparently wish to retain these values while rejecting the religious elements upon which they are logically premised. But as Renan remarked, they are trying to live on the perfume of an empty vase.

Religion in Current Magazines

C. R. House, Jr., Associate Professor, State College, Fairmont, W. Va.

DEAD SEA SCROLLS: More on the scrolls, this time from Jewish scholars; see *Jewish Digest*, Oct. '57, "The Dead Sea Scrolls, Their Significance," by Dr. Robert Gordis; and *Commentary*, Oct. '57, "A Solution to the Mystery of the Scrolls," by Cecil Roth, Anglo-Jewish historian.

SOCIOGRAMS: George E. Koehler applies this technique for church groups, particularly young people, in *International Journal of Religious Education*, Oct. '57. Title: "Group Graphs Can Help Groups Grow."

MISSIONARY: Dr. Frank C. Laubach gives a graphic account of his mission and his method in *The Atlantic*, Oct. '57. Title: "Each One Teach One."

NIEBUHR: "Why I Am Not a Christian," collection of essays by Bertrand Russell, is reviewed by Reinhold Niebuhr in *The New York Times Book Review*, Sept. 22, '57.

APOCRYPHA: Do they belong in the Bible? Their value? Floyd V. Filson answers in *Presbyterian Life*, Sept. 21, '57.

AMERICA'S STRANGEST RELIGION: You will perhaps be attracted and/or repelled by this. John Kobler tells the story in *Saturday Evening Post*, Sept. 28, '57.

MORALITY PLAYS: An account of their revival in England (by the Franciscans) is reported in *Time*, Sept. 23, '57.

ANABAPTIST COMMUNITY: The story of Koinonia, in Georgia, is related by André Fontaine in *Redbook*, Oct. '57.

RELIGIOUS JOURNALISM: Three journalists in the religious field discuss the impact of their publications on the general public; journals of the three major faiths are discussed; in *The Commonwealth*, Oct. 18, '57.

DO-GOODERS?: Let's accept the label, says Eugene Carson Blake in *Presbyterian Life*, Oct. 5, '57.

CHURCH-STATE: The wall of separation between church and state is considered by James D. Murch in *Christian Herald*, Oct. '57; title: "How High Should the Wall of Separation Be Built?"

CHURCH LAW: A popular article explaining how the Pope chooses his cardinals is presented in *Catholic Digest*, Oct. '57.

Education and Contemporary Images of Man

Philip H. Phenix

Professor of Education, Teachers College, Columbia University, New York City

SINCE education is the process of directing the development of persons, every educational program inevitably presupposes an image of man. The aims of education, the content of the curriculum, the institutions in which education takes place, and the methods employed in teaching all reflect some idea or ideal of humanity, and the differences in educational thought and practice have their roots in contrasting pictures of what persons are or ought to become. In short, the various images of man constitute the key to the varieties of education; they provide the fundamental rationale, the basic organizing concepts for the educative process.

Hence it is a matter of first importance for those concerned with education to consider thoughtfully the major images of man which are live options in contemporary culture. This approach may provide the basis for an especially fruitful new approach to the philosophy of education. Perhaps the several educational ideals can be more effectively caught up and epitomized in the governing pictures of man than within the framework of traditional academic philosophies. In following this approach, the first task is to outline a typology for the contemporary images of man.

The objective in the following paragraphs is to suggest one such scheme of classification. The dominant features of each model of what it means to be human will be briefly indicated, and a characterization of corresponding educational emphases will be attempted. Many of the images would normally be designated as "secular." Several of them are by common consent "sacred." All of them reflect fundamental belief-systems, patterns of comprehensive life-orientation, and thus in the broad sense represent living faiths of mankind.

The suggested classification does not pretend to be exhaustive. Neither is it possible in such limited space to take note of the many sub-types within the main categories, nor to make the qualifications necessary to insure that the profile will not be construed as a caricature. It should also be noted that since the types are not intended as a classification of abstract qualities but of whole persons, there will be considerable overlap of component attributes. The uniqueness of each type consists in the special organization, interrelationship, and pattern of emphasis of characteristics, some of which may also be relevant to certain other types.

Each of twenty profiles will now be presented without any attempt at justification, criticism, or comparison, which would necessarily follow if there were to be usefully employed in educational inquiry.

The Epicure. All life, including human life, is governed by the pleasure principle. Every biological organism seeks to maximize satisfaction and to avoid the unpleasant and painful. Man's behavior follows this law of all living things, even in his so-called "higher" life, which is merely a more complex form of pleasure-seeking. The mature person has learned to satisfy his basic wants so that he has peace of mind, quiet serenity, an absence of unfulfilled craving. The good society is one with high material productivity, an efficient system of distribution, and an abundance of health services. The function of intelligence is to enable one more efficiently to exploit the sources of pleasure and to avoid pain.

Education is concerned with the meeting of "felt needs." Individual satisfaction is paramount, provided it does not limit the pleasure of others. Skill in the production of goods is emphasized. Education is pri-

marily for earning a living, and its value is measured by economic returns. Another important educational objective is the development of consumership—learning how to enjoy more things and extending the range and intensity of pleasurable experiences.

The man of power. All existence is an expression of the drive for power. Self-assertion is the law of life. The primary evils are dependence, helplessness, weakness. Whatever succeeds is good, whatever fails is bad. Man is the best of the animals, because he has secured control over all other creatures. Since intelligence has made possible this mastery, the cultivation of reason is of utmost importance. Society is important because by association people are more powerful than when working alone.

The value of education is judged by results. Learning must be practical, as evidenced in increased capacities for action. The two basic disciplines are politics and science. The former study is concerned with the management of human affairs, with the effective use of social power. The second provides for the mastery of nature through technology. By means of expert engineering, both human and material, there is apparently no limit to the power which man may achieve, individually and collectively.

The conscientious man. The central and distinctive feature of man is his moral nature. The good life is that which accords with duty. Persons are free, but they are also responsible. The conscientious man learns obedience to the moral law, endurance in the right, courage in the face of wrong, and diligence in fulfilling the obligations laid upon him.

Education is conceived as a moral enterprise, aiming at the formation of good character. It is guided by a well-defined moral code, sometimes regarded as divine revelation, in other cases as natural law or as social regulation. By the inculcation of right precepts and by repeated guided practice, good habits are formed, which insure the ability to make consistent moral decisions. Rewards and punishments are important

means for the teaching of approved modes of conduct. The highest reward is a clear conscience, and inward sense of rightness, and freedom from the burden of guilt.

The conservative. The distinctive feature of human life is culture. Man's being is created from generation to generation by the transmission of an established tradition. Meaningful existence is possible only through participation in the hard-won values of the received civilization. These achievements are embodied in the social order—in institutions, laws, and customs. The well-being of individuals and society requires conservation of the tradition, against the ever-present threats of innovators and revolutionaries.

Education is the means of propagating the established order. Persons are encouraged to develop habitual, self-consistent modes of behavior. Families presuppose respect for elders and obedience to the way of the ancestors. Political stability is secured through clearly defined rules of succession in office. Economic privileges are sacrosanct. Religious practices and intellectual beliefs are strictly regulated by an unvarying canon. True freedom springs from obedience to traditional authority.

The liberal. The essence of man is his freedom and creativity. Life is growth, and persons and societies must advance or they will die. To be a person is to make decisions autonomously. The good society is the open society, with liberty, equality, and justice for all. The social order must be modified until economic inequities are removed. Religion is adventure; the prophetic voice supplants priestly backwardness; the spirit of reformation overcomes institutional conventionality. Intellectual life is dedicated to research, discovery, and criticism rather than conformity to classical models.

Liberal education is concerned with the individual in his creative freedom. The task is not merely to transmit culture but to produce persons who can create the culture of tomorrow. The school should lead in the reconstruction of the social order. It should encourage the active consideration of alternatives and should develop a critical out-

look on customary ideas and practices. The curriculum should emphasize science, especially the social sciences, and the creative arts.

The adjusted man. The fundamental law of life is adjustment to environment. The survival of the fittest means that in the struggle for existence only those who fit into their surroundings can endure. Conflict is evidence of maladjustment. The ideal condition is one of harmonious co-existence. Man is a social animal, and hence can realize his humanity only by relating himself compatibly with other persons in the social matrix.

Education is a process of becoming adjusted. Social studies are the heart of the curriculum. Learning takes place through interaction in the group. Persons must be sensitive to the feelings and reactions of others. They must engage in cooperative endeavors. The good society is a democratic commonwealth wherein conflicts are resolved by group process. The arts are for the purpose of developing consensus in taste and science is a means of coming into harmony with the environment.

The intellectual. Man is a rational animal. In his powers of abstraction and symbolization he is sharply distinguished from all lower creatures. By reason man grasps the world as intelligible, and by thought he creates a new world of culture. Imagination and memory enable persons to transcend the limitations of place and time, thus participating in the infinite and eternal.

The goal of education is development of the mind. Central in the curriculum are the study of language, mathematics, and logic. Pure science, yielding theoretical insight, is more important than technical disciplines. Since moral defects are due to ignorance, increase in knowledge will produce virtue. There is a great tradition of well-established truth to be mastered and transmitted. It is contained chiefly in the masterpieces of world literature. The rational ordering of society requires the education of an intellectual elite who are able, prepared, and authorized to exercise wise leadership.

The esthete. The chief end of man is

the creation and contemplation of beautiful things. In the esthetic experience man achieves that union of matter and spirit which is the essence of his own nature. This experience consists of feelingful response to various forms of sense stimulation. All reality may, in fact, be constituted by occasions of patterned subjectivity; man is simply this reality on the level of reflective awareness.

True humanity can be developed only when there is sufficient wealth to release persons from the struggle for existence for the life of artistic production and enjoyment. The social order must also provide for individuality, variety, and freedom. The arts are supreme in education. Teaching is a creative task, and the student learns by association with other creative people, by contemplation of beautiful things, by disciplines which produce sensitivity to good form, and by the repeated criticism of his work by master craftsmen.

The existentialist. Man has no abstract essence. A person is a solitary, unique, autonomous, self-determining subject. To live is to decide, to project one's being by a free act of will into the future. To be is to act with full responsibility for decision. Hence anxiety and a sense of guilt are inescapable aspects of the human situation.

Education is not the making of other persons, since persons must make themselves. The teacher should provide ample scope for responsible decision by the students. He must seek to wean them from their illusory dependencies on reason, habit, external authorities, feeling, and social convention. The most necessary virtue is courage — the willing acceptance of the conditions of finite existence, and the determination to be oneself despite the attendant anxiety.

The scientific man. Humanity first came into its own with the rise of modern science. In earlier times men wandered in darkness, driven by blind impulse, drawn by illusory hopes, and subject to accidents of environment. Science has given man his birthright as master of his fate and ruler over nature. Persons realize their true

selves when they become scientific in outlook. The goal of social organization is the perfecting of a scientific culture constructed on scientific principles and ruled by scientific men.

The basic task of education is the inculcation of the scientific attitude and the development of scientific skills. The primary learning method is problem-solving. Methods of experimentation, hypothesis formation, and verification must be learned and applied to all areas of living. Esthetic, religious, and moral experiences are also relevant to personal growth, but only as directed and controlled by scientific understanding. The most urgent human task today, in fact, is to bring these vital human concerns, and not only non-human nature, under scientific control.

The psychological man. This may be regarded as a particular type of scientific man, with the fundamental categories drawn from psychology, chiefly in the form of psychoanalysis. Typically, a person consists of a reservoir of vital drives, hammered by the pressures of society into some more or less coherent pattern. The goal of human development is emotional maturity, which consists in the conscious understanding, acceptance, and productive employment of the drives, in the abandonment of mechanisms for escape and self-deception, and in release of repressed impulses.

Good education begins with the provision of security and affection in early childhood and continuing opportunity for realistic and creative use of personal energies, including especially the exercise of symbolic powers. Much education must be therapeutic, overcoming earlier mis-education. Such therapy is re-education, providing a return to reality rather than illusion, and opportunity for the constructive use of the unconscious.

The patriot. The whole meaning of personal life consists in one's membership in the state. The nation is the object of supreme devotion and the fountainhead of all values. Man without a country is nothing. The solitary individual, anxious and insecure, finds strength and purpose in identification with his nation.

Nationalism requires a strong system of state schools to insure unity and continuity of national ideals and culture. Family loyalties and influences must be dissolved wherever they conflict with those of the state. Civic education requires the use of propaganda for direct mass dissemination of the state's values, an extensive system of governmental regulations to give concrete legal form to the nation's way of life, public celebrations to express the emotional side of the citizen's life, and patriotic associations, especially youth movements and military organizations, to develop active commitment to the state.

The Communist. The key to the human problem is economic. The natures of individuals and societies are determined by property arrangements. The goal of human life is the satisfaction of material wants. Suffering is caused by inequitable distribution of goods. The private property system causes class warfare between the capitalist owners and the workers. This system must be overthrown and replaced by a socialist commonwealth.

The whole objective of education is to advance the cause of militant scientific socialism. This requires the inculcation of the basic doctrines of economic determinism, class struggle, etc., the development of technical competence for the mastery of productive processes, and instruction in political action for more effective participation in the collective life. The virtues to be cultivated are absolute loyalty to the people's cause, unquestioning faith in socialist principles, and maximum efficiency in material production.

The Hindu. There are two selves, the phenomenal self of common sense and the Real Self. The former is individual and temporal, a product of illusion; the latter is universal and eternal, identical with the one power that is manifest in all things. The goal of life is to transcend the illusion of the phenomenal self and the natural world, and to become aware of one's identity with the ultimate spiritual reality. Self-realization takes place not merely in one life-time, but in an endless cycle of re-incarnations.

Education is spiritual discipline. It includes moral endeavor as a means of purification from karmic hindrances, ascetic practices to secure release from domination by the senses, participation in sacred rituals, reciting the Vedas and studying the other related sacred writings, engaging in acts of devotion to the personal manifestations of Brahman, wholeheartedly doing the job in whatever station of life one is placed, and practicing yogic disciplines of meditation, contemplation, and concentration.

The Buddhist. To live is to suffer. Man's life is characterized by misery, transience, and absence of persistent individuality. The cause of suffering is wrong desire, and the cure for suffering is destruction of the inevitably disappointing attachments. Persons are free and responsible, and must seek and follow the way of Enlightenment, as discovered and taught by the Buddha.

The aim of education is personal salvation, the attainment of Nirvana, deliverance from the wheel of rebirth through detachment from desire for existence, pleasure, and possessions. The fundamental principles are those of the "Eight-Fold Path," concerned with intellectual, ethical, and spiritual disciplines. Formal education is centered in the religious community, but each seeker for the way must find and follow his own teacher, and in the last analysis the person must save himself. Others have shown the way and can help, but the final discipline is personal and inward.

The Jew. Man has been fashioned by God in His own image, and given the power of understanding and of freedom. God has also revealed to His people His Law, by which their lives individually and corporately are to be regulated. The commandments are not, however, arbitrarily and externally imposed; they are terms of a covenant relationship with God freely and thankfully entered into by the people of Israel. Faithful obedience to the Law is the key to the sources of social and personal health and satisfaction.

God's will must be made known by instruction. The foundation of all Jewish education is the Law. The commandments

must be impressed on mind and heart. Verbal tuition must be accompanied by the discipline of the deed. The study of sacred history makes vivid the drama of God's dealings with his people. The family is especially important in nurturing loving loyalty to God's way. Through corporate worship and through the solemn and joyful celebration of the great festivals of Israel the meaning of Jewish life is symbolically expressed and socially re-enforced.

The Catholic Christian. Though made in the divine image, in Adam's disobedience man fell from innocence and has ever since been corrupted by original sin. By the miracle of Incarnation God Himself came in human form in Jesus Christ, by His death and resurrection defeated the forces of sin and death and established His Church as the means for man's salvation, i.e., for the attainment of a happy immortality in Heaven and deliverance from the fires of Hell.

Since all teaching must subserve the ultimate goal of salvation, and since the Church is the ark of salvation, the Catholic's entire education must fall under the supervision of the Church. As the earthly embodiment of God's life, the Church possesses infallible authority in faith and morals, and hence may exact full and faithful obedience. The means provided for the infusion of supernatural grace are the sacraments, in which man must participate if the attainment of the ultimate goal of salvation is to be assured.

The Protestant Christian. As for the Catholic Christian, man in his natural state is estranged from his Maker and in need of redemption and reconciliation through Jesus Christ. The Protestant differs in denying the claim of the Roman Catholic Church to be the sole true extension of God's Incarnation. The emphasis is rather on the personal responsibility of the individual Christian, on the centrality of the Bible as the source of saving knowledge, and on the sole sovereignty of God over all men and all institutions.

Because there is no one central authority, Protestant Christian education varies widely.

The study of the Bible is of central importance, together with the development of skill in its analysis and interpretation. Intellectual and moral training of every individual are fostered, and responsible personal decision rather than dependence on ecclesiastical authority is generally encouraged.

The Muslim. Man has been created by the omnipotent God and is completely dependent upon Him for guidance and ultimate salvation. God has clearly revealed His will through His messengers the prophets, and supremely through Muhammad, the "seal of the prophets," by whose agency the Qur'an, the perfect and literal disclosure of the divine plan, was given to man. Man has been made a social creature. The entire life of the community of believers is to be regulated by the prescriptions of the Qur'an and the traditions stemming from the Prophet.

The aim of education is to secure complete submission to God, and therewith the assurance of salvation and the joys of Paradise. Basic are the study of the Qur'an, strict obedience to the authoritative tradition, and faithful practice of the "five pillars of Islam," namely, repetition of the creed, prayers five times daily with special prayers on Friday, fasting, giving alms, and going on pilgrimage. Since the will of God is to be carried out in every detail of the community's life, the most profound educative influence is participation in the highly regulated social organization.

The mystic. Man contains divinity in his own being. Though finite and bound to earth by matter and sense, man is also spiritual and thus capable of establishing his identity with and participation in the

Infinite One who is the ground of all things. The multiplicity of ordinary life is only apparent. The goal of life is to achieve the vision of God, in which man experiences by direct intuition the really Real, the Truth beyond all truths. This consummation is at once illumination, love, joy, and peace.

Education for divine union begins with renunciation. Pleasures of sense, striving for place and power, thirst for knowledge, and adjustment to social demands must give way before the yearning for spiritual vision. The path is also in the last analysis solitary; each must discover his own road. Learning is an inward discipline, a seeking for perfection in the deep silence of the soul, a loving concentration on the One Life manifest in the full awareness of one's own being.

Conclusion

These sketches have been presented as the outlines of a typology for the images of man in contemporary culture. Each type is based on the dominance of a few characteristic features. The dominant features organize and proportion the less crucial ones. Educational ideals and practices are fashioned after the corresponding images of man, along the lines suggested in the sketches.

Such an analysis may indicate something of the variety of sacred and secular life-orientations presenting themselves as live options to mankind today. It may also suggest an approach to educational philosophy in the light of certain major contemporary systems of ultimate concern (sacred and secular), and serve to advance the thesis that the foundations of education are in fact religious.

RELIGION IN CURRENT MAGAZINES (Continued)

COUNSELING: A book digest of *Counseling for Church Vocations*, by Samuel Southard, appears in *Pulpit Digest*, Oct. '57.

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OBERLIN CONFERENCE: (North American Faith and Order Conference) Reported in several religious publications; good short summary in *The Churchman*, Oct. '57.

FAITH AND REASON ON CAMPUS: Jim Wells sums up a Danforth Foundation seminar on "Religious Perspectives in College Teaching" at Iowa State University; in *On Iowa*, Sept.-Oct. '57.

An Image of Man

Howard B. Radest

Leader, Bergen Ethical Society, New Jersey

1. Images and Values

MANY OF US are agreed that there is a crisis in values in our time. Sometimes this is called man's loss of God. Psychiatrists write of "rebels without a cause." Sociologists speak of alienation and "other-directedness." All point to a repeated problem in human history — the shock of a changing perspective about what is worthwhile. It is at such times that men begin to ask themselves: what am I?; who am I?; why am I? In an essay called "What is Man" Martin Buber puts the issue: "... what sort of being is it which is able to know, and ought to do, and may hope?"¹ But, we must also ask: what sort of being is it which is able to destroy, and be apathetic, and revel in hatred? For, our crisis in values is not merely some academic theory — though it has its very able theoreticians like Niebuhr, Tillich, Toynbee, Fromm and Sartre. The crisis in values arises in historical events and any reply we make to the question of man will have to be read in the light of Lidice, Guernica, Hungary, and Hiroshima.

Before man theorizes, he records in many ways some more perfect image describing what he aspires to. Whether this is embodied in the hero or the idol is not really too important here. Images are told in song and story. They are the themes of popular culture. They motivate the remarks of parents to children. They are critically portrayed by the artist. Man's images of himself are the barely conscious but pervasive measuring rods which are as unavoidable in human society as gravity on planetary bodies. It is only after the fact that the work of cool analysis is undertaken — but

it is necessary. For while "images" are ever-present, this does not guarantee their quality or their rightness. One need only be reminded of the "super-man" projected by Hitler and accepted by a nation.

These images are expressive of values. They are symbols or symbolic personalities which sum up, unite, and enliven abstract expressions like good or true. And while a man's image of self is a core of such values, it is inevitably surrounded by counter-images which support or destroy it. Thus, for example, the image of man as good is weakened by the evil he *sees* himself capable of. And the image of man as sinful is similarly weakened by the good man *imagines* as possible. No one of us really has one image of himself which is all inclusive. Indeed, the crux of an ethical life is the ability to live with the conflicting demands of the self upon itself and so to balance them as to create a worthy existence for that self. I am reminded here of Plato's wonderful image of the soul of man as a chariot pulled by powerful and magnificent horses and directed — but not stifled — by reason.

An image of man requires, at the same time, an image of his universe — though I cannot discuss this in any detail herein. Thus, to remark that man is capable of knowledge is to say that the universe is capable of being known. To say that man ought to do something is to say that the universe is at least free enough to permit alternatives. And, to suggest that man may hope is to imply that the universe changes.

2. Secondary Images

Images function in several differing ways and for differing purposes. They are motivating in conduct — e. g. what the *young executive* will wear, drive, live in, etc. They

¹p. 121 *Between Man and Man*, Beacon Press, Boston.

set limits to perspective — e.g. *professionals* don't join unions. They, in large measure, determine the quality of life lived — e.g. opera is for *longhairs*. And they describe the purposes one may have in life — e.g. the *mother* who lives for her family.

Now, each of these — young executive, professional, longhair, mother — is a derivative image. And while we might, as religious educators, be tempted to seek after more basic images, it is my belief that these secondary images are at least as important. For, it is through them that the basic images come alive and are active. Only in our more self-conscious moments, and then in a highly intellectual and abstract manner, do we speak of "an image of man." Far more frequently, and with justification, we *behave* in the image of our position, our role, our envired person. Thus, we are given to asking, "how should I, as a *teacher* behave in this situation?" or "what is my responsibility as a *father*?"

As these secondary images are used in society they change. *Father*, today, has quite a different meaning than it had one hundred years ago. And as these images evolve, they tend to reflect back upon the more basic images, contributing to change in them as well. Once, it may have been suitable to regard man as a creature existent in a rigidly ordered world. Today, the democratic temper makes such an autocratic picture both distasteful and anachronistic. It comes as something of a shock to students who are impressed with the urbanity and modernity of Aristotle to read that "some men are slaves by nature." The secondary images are closer to experience and respond much more quickly to changes in experience. Since the basic images are more deeply imbedded, they change more slowly and this gives them an aura of apparent permanence which they actually do not have.

It is not surprising, therefore, that with the industrial revolution, men developed rather complex and pervasive secondary images of themselves as producers, consumers, factory workers, sellers, etc. That, from

this, came a picture of man as primarily a creature of the economic order, is, in retrospect, consistent both with experience and the roles which it gave rise to. And let me point out that Karl Marx only completed this conception in a burst of Germanic thoroughness. It was already present in the work of Adam Smith, John Stuart Mill, David Ricardo, and James Madison.

In our own day both existentialist and neo-orthodox thinkers have focussed on guilt and anxiety as defining characteristics of an image of man. Our century begins with the "war to end wars," with a sudden burst of new knowledge about the universe, and with the promise of plenty. It passes its mid-point with peace a vague never-never land and famine in the midst of plenty. Man is aware of his roles in this: he is both discoverer and censor; both producer and profit-motivated distributor; both peace dreamer and war maker. Little wonder that we can find guilt and anxiety (and confusion) in ourselves and in those around us.

But, guilt and anxiety provide very little in the way of meaningful images for man. Thus, the existentialist is driven to activity for its own sake, without reason and the neo-orthodox are forced to look away from the world and man for help. In both cases, man is regarded as a pawn of forces greater than himself and his helplessness is exaggerated. As Erich Fromm has remarked: "Indeed man is dependent; he remains subject to death, age, illness, and even if he were to control nature and to make it wholly serviceable to him, he and his earth remain tiny specks in the universe. But, it is one thing to recognize one's dependence and limitations and it is something entirely different to indulge in this dependence, to worship the forces on which one depends. To understand realistically and soberly how limited our power is, is an essential part of wisdom and maturity; to worship it is masochistic and self-destructive. The one is humility, the other self-humiliation."²

²p. 53 *Psychoanalysis and Religion*.

Experience, through the agency of secondary images, has brought confusion to men's basic images of self. Only the most naive liberal today would defend the 18th century faith in the inevitability of progress. And it is equally difficult for all, but the most devout, to believe that a divine and benevolent being could permit his creatures to destroy themselves en masse, and to threaten, by radiation, the future of all life on this planet. Thus, at least two of the basic modern images of Western Man have come under suspicion. The images of the East are suffering similar blows to their worth. Reports from China tell of the break-down of the age old Confucian family structure. Both skepticism and Marxism are challenging Buddhist and Hindu images throughout Asia. And while, here, people may be flocking back to the churches, one wonders if it is because they *find* an answer there or are seeking an answer which they but hope will be there. Certainly, some of the more popular instances of religious revival in our country, like "positive thinking," are mere verbal clothing of the same superficial success image which we know to be a failure.

3. *Images and Dreams*

I do not mean to imply, by this discussion of secondary images, that we must allow our thought to be *decided* by popular practice. Indeed, popular practice is so frenzied today as to suggest a deep-seated and covertly expressed discomfort. The history of man shows clearly that those self-images and the values they embodied, which have had most significance for him, have been put forth over great opposition by dedicated minorities. We need only think of the Hebrews in Egypt and the Christians in the Roman world. A less fortunate, but equally significant example, are the Communists of our own day. Each of these revolutionary minorities expressed a dream out of the experience of persons with social crisis. And I would suggest that the ability to dream is the pre-condition of creating meaningful images of man.

But, dreams can be mere revery, or they can be realistic and disciplined. For ex-

ample, there was a time when a few men dreamed of separating themselves from civilization and returning to the soil in self-contained communities. Whatever its sentimental appeal, a world with two and one half billions of population cannot return to the pastoral idyll and so any dream of man as the tiller of the soil is chimerical — i.e. unrealistic in a sense quite different from inexpedient.

It may sound strange to hope to discipline dreams. Yet, this is precisely what happens when myths are rationalized, i.e. when specific programs are related to ideal goals. When we speak of an image, we describe what might be (perhaps, what ought to be) but not what is. It is misleading and self-defeating to say that man *avows* a moral order when many men ignore such an order and there is honest disagreement about the exact nature of such an order among the remainder. It can be motivating and constructive to suggest that man is *capable* of living in a moral order and to then undertake the difficult task of both preparing for the exercise of this capability and suggesting suitable alternatives as its object. It is foolish to say that man *is* free when many men are slaves and some men love their slavery. It is challenging to announce that man *can* be free.

Thus, in addition to our distinction between basic and secondary images of man, we must separate, in our analysis, *what is* about man from *what might be* and also from *what ought to be*. The various sciences of man taken together give us, at the very least, working definitions of what is. They provide ordered and evaluated experience which is a necessary pre-condition for creative idealism — i.e. for describing the possibilities (what might be) and for suggesting how decisions between such possibilities can be made and with what results (what ought to be).

However, I am not suggesting that we make a religion out of science. Equally valuable for the task of finding one self is the ability to examine one's inner being and to report that examination in poetry, song, and drama. The science of man will

tell us about love, for example. But, to be *in* love is required before it can become a living value for us. Man needs to *have* experience.

It is important to differentiate between *definitions* of man and *images* (both primary and derivative) though they have a relationship with each other. Among definitions I would include: man is primarily a creature of the economic order; man is a product of nature and society. Part of the difficulty I have with "man is created by God in the divine image" is that it is a confusion of definition and image. If it is intended as definition, then it is a statement in chemistry, physics, psychology, biology, and the like — and must therefore meet the criteria of these disciplines, which it does not. If it is intended as an "image" in the sense of providing a standard for man, then it is weakened by permitting the confusion with definition. This confusion arises when we take the poetic insight of Genesis and attempt to make it the key-stone of a scientific discipline.

An image is a function of man's imagination, i.e. of his creative and responsive ability. Whereas a definition is tested by its truth value (to what does it refer), an image is tested by its behavioral value (is it meaningful). Thus, where we search for an image of man, we search for what will give meaning to man's existence and what will bring changes for the better in his life. And, the more we search, the more we realize that such meaning is as much *created* by man as *given* by the universe.

4. *Who Teaches Religion?*

The active search for such an image and the dedication to its realization as the highest that man may strive for might be one definition of the religious quest. Religious humanism is *man's* attempt to find himself and consists in discovery, celebration, and activity in the light of that which is worthy in man's universe. The religious life is lived in *awareness* of this quest — whatever may be its ultimate outcome. It is significantly this-worldly in the same sense that Moses was this-worldly when he was law-giver, or that Jesus was this-worldly

when he was ethics teacher. Religious prophecy has always been the calling of man to account — forcing him to compare what he is with what he might be. The sacred, the holy; and the reverent are descriptive of the quality and the depth with which this quest is undertaken by man.

In this context, the religious educator's task is to *sensitize* persons to the importance and necessity of the religious quest; to synthesize the definition of man; to *communicate* the imaginative insight of man as expressed in poetry, drama, music, etc. It is not indoctrination — for in its very nature this stifles the religious life. Thus, any worthy education must inevitably be religious in quality. Alfred North Whitehead in *The Aims of Education* puts it: "We can be content with no less than the old summary of the educational ideal which has been current at any time from the dawn of our civilization. The essence of education is that it be religious. Pray, what is religious education? A religious education is an education which inculcates duty and reverence. Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is this perception, that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time which is eternity."

However, this is a far cry from the insistence of some sectarian proponents on the introduction of special religious content (e.g. a so-called "sacred image") into public education. This misses the point because it must always come as an artificial intrusion. Thus, for example, in a syllabus on *The Teaching of Moral and Spiritual Values* prepared by the Board of Education of the City of New York, we find that the teaching of science is not only confused but actually falsified by the introduction of the "argument from design." We ought to be teaching science as it is practiced today in the light of statistical theory and probability theory — not as it was envisioned fifty, a hundred, or even five hundred years ago.

The irony of this situation is that precisely those qualities which might lead to religious sensitivity are thereby neglected — i.e. the wonder of discovery, the perpetuation of curiosity, the responsibilities of wisdom, the grandeur and danger of being a man. In this context, any good teacher is inevitably a religious educator, and perhaps one of our tasks is to help him know this.

5. Summary

I have tried to analyze "an image of man" into the various elements that we, as educators, ought to be aware of. I have not attempted to provide, in any detail, a naturalistic and/or humanistic image of man as an alternative sacred image since this has been far more adequately accomplished in the writings of John Dewey, Erich Fromm and others. Out of the actual experience of a crisis in values, we begin to question the self-images with which we have lived. These self-images are of two generic types, secondary images which are descriptions of idealized roles; and primary images which are idealized standards. There is a dynamic relationship between the two making it impossible to establish primacy in time, or even in importance. Too often, images, which are functions of the creative imagina-

tion evoking behavioral responses of various sorts, are confounded with definitions, which are working summaries arising from man's intellectual inquiries. It is necessary to keep them apart for the sake of clarity and utility. In so far as we refer to "images" we identify an object of the religious quest and one measure of the religious life. Since we speak of images, and insist that their chief characteristic is meaningfulness, we find that the work of religious education is not the transmission of some final body of truth, but instead is assisting persons in the initiation of their own religious quest. The testing ground of religious education is the quality of lives lived, not the quantity of information transmitted.

There is a special poignancy in religious — as in scientific — endeavor today. For, it was the Judaeo-Christian world which unleashed armageddon, and modern enlightened science which provided the means. To meet this we cannot and ought not look backward, except for reference. In *Alice in Wonderland* we are told that we must run very quickly just to remain in the same place. Religion charges us with something a bit more difficult, since just to remain in the same place will mean, for us, extinction.

RELIGION IN CURRENT MAGAZINES (Continued)

RELIGION IN ACTION: *Time* for Oct. 14, '57 reports what some ministers are doing in the Little Rock crisis.

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GRAHAM: A rabbi, Herbert Weiner, appraises evangelist Billy Graham in *Commentary*, Sept. '57; and *U. S. News & World Report* features Graham on the cover page, with an exclusive interview, Sept. 27, '57.

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HELL: "What Has Happened to It?" Harold B. Walker wants to know; in *Presbyterian Life*, Sept. 7, '57.

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THE METHODISTS: Hartzell Spence begins in *Look*, Sept. 17, '57, a new series on "The Story of Religions in America." Good summary of historical background and present status of this denomination; others will follow.

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GRACE: "When Children Pray," by Gertrude D. Rowland, *Christian Herald*, Oct. '57, will give you some good ideas. Article relates how children in public schools (4th to 9th grades) entered a contest for the best "grace before meals."

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PARENTS: "The Child Views God Through Parents' Eyes," says Dr. Benjamin Spock in *Ladies Home Journal*, Oct. '57; some pointers for parents in carrying out their responsibilities for the religious education of their children; very helpful for professors of religious education, too! Also, on p. 209, is the Golden Rule as stated by eight different religions.

Ambivalent Images of Man

Richard V. McCann

Associate Professor of Christian Sociology, Andover Newton Theological School, Newton Centre, Mass.

ONE ASPECT of the descriptions of the "images of man," as found in the prospectus of the Religious Education Association Chicago convention, is of particular interest to me. This is the parallel between the seemingly antithetical "Secular" and "Sacred" images of man on the one hand, and his "Success" or "Goodness" orientation on the other.

The latter typology emerged from research in religious values which I have conducted during the past few years. "Success-orientation," in the context in which I have used the term, refers not merely to conformity to the "success requirements of the business world," but of the social and educational worlds as well. The "success-oriented" person places high valuation on individual power as such, on abilities and skills, whether physical, social, or intellectual. He values highly the successful use of these abilities and skills — that is, individual achievement as such for his own advancement and status. And he values highly the prestige resulting from such achievements. This tripartite formula — power, achievement, prestige — is coupled with a manipulative and instrumental approach to life.

The "goodness-oriented" individual holds in high valuation certain inner dispositions of a benevolent and creative nature — goodwill, affection, love, sympathy, compassion, forgiveness, faith in the potentialities of others. He implements these dispositions in conduct and relationships; he values highly their exercise and expression in furthering better intergroup relationships and conditions. He is concerned for the harmony of the whole, rather than primarily for his own well-being or advancement.

In order to ascertain an individual's rela-

tive success and/or goodness orientation, I asked questions, which were part of an interview and questionnaire series, about admired and meaningful models, and about personal goals. The 400 subjects who were questioned comprised a sample of 200 men and women of diverse backgrounds from the general population; 100 Protestant clergymen and theological students; and 100 inmates, both adult and juvenile, of correctional institutions.

Each interviewee was asked to tell about persons that he had particularly valued or admired at some time during his life, or who had influenced his life in some way; persons who had qualities which he would like to have, or who had done things he would like to do. Some might be people he had known personally; some, public or historical or fictional figures. The subject was requested to tell when, how long, how intensely he admired each one, what qualities characterized the relationship between himself and the model; and, especially, what qualities he valued in each, and what he had done to try to become like them.

Among the 200 subjects in the first part of the study,¹ the admired persons most frequently mentioned were teachers, followed in frequency by public or historical figures not known personally by the subject. Parents appeared from third to fifth in order of importance. Religious, or sacred, figures were rare. Jesus was mentioned by only two persons. Gandhi and Buddha occurred once each. However, several included Schweitzer. The infrequency of mention of Jesus and other specifically religious figures may suggest that such values as they represent, if recalled consciously at all, are likely to be associated today with

¹The study was supported by a grant from the Carnegie Corporation of New York.

such figures as a Schweitzer living a life of dedication and selfless service in the twentieth century. Religious exemplars seem to appear, if at all, in terms and settings which are of contemporary meaningfulness to the subject. (The unmentioned, unrecalled, or unconscious influence of Jesus and other sacred figures, is another matter.)

Examination of the goals expressed, the reasons which a subject gave for admiring a model, and the values represented by the model, disclosed that sixty percent of the 200 subjects were highly oriented about the "success" group of values. Only thirty percent were highly oriented in the "goodness" direction. The latter figure included some of those who were rated high on success-orientation; the two respective orientations are not mutually exclusive.

Although there are many factors, some subconscious and some deriving from the culture at large, which contribute to the structuring of the self image, we have here some indication of the self concepts of these people, as reflected in the kinds of models and goals which they value, as well as the qualities represented by these models and goals.

Why are the "success" qualities valued so highly? Why are the majority of these subjects disclosed as needing, if not possessing, these things which go to make up the "success-orientation"? Perhaps in a culture whose equivalents for sin are failure, maladjustment, and lack of acceptance, the only kind of redemption which seems to have meaning, comes through "success." Perhaps the best way to sketch in the missing lines of one's self image is through acquiring status, possessions, and other success-oriented things which, in a basically secular society, give outward, visible, easily acknowledgeable identity.

The study revealed that success and goodness orientation are by no means mutually exclusive. Few subjects — and few models or images — represented qualities that would plan them clearly in one category or of other. For some, high goodness orientation seemed to be undergirded and made effective by strong success orientation.

A total reorientation in values — a suppression of secular and success values and images, and an exclusive fostering of sacred and goodness figures — is not for our religious and educational institutions to attempt. A step in the right direction would be the encouragement of a social climate in which "goodness" values, qualities, and figures are recognized and rewarded as fully as "success" values now are.

The questions about admired models and goals were also given to groups of delinquent youth. Study of their responses disclosed that good models, particularly parents, are likely to be missing from the model structures of these boys and girls. The "flimsy" model structure often reveals a shaky, distorted, inadequate self image. On the contrary, non-delinquent youths showed a more stable model structure with realistic reasons for valuation, thus disclosing a more healthy self image.

The troubled children with whom my students talked suffer from a deficiency disease — a deficiency of stable, meaningful relationships, of love. This deficiency produces rickets of the personality, yaws of the character, in the form of an inadequate and distorted self image.

If the quality of early, primary relationships is characterized by indifference, hostility, rejection, or anxiety, these qualities come to be anticipated in later relationships. The more inadequate these primary relationships have been, the more difficult it is for the child to overcome the barrier to communication with others, for his attitude toward other relationships may be generalized from the earlier ones. Rather than compensating for the lacks and damage in primary relationships, he is blocked from drawing "nourishment" for the character, for the personality, for the spirit, from other images he encounters in his experience of growth.

As we think of the task of religion, of education, of church and synagogue and home, we must be armed in advance against the danger of oversimplifying this task, essential as it is. Merely to embrace and cultivate, to preserve and enhance, to com-

municate and inculcate one or another or several images of man is not enough. We must take account of the child's — and of the adult's — degree of responsiveness and receptivity to that image and to the values it may represent. Such images cannot be imposed. Nor can they be learned or interiorized or otherwise made meaningful if the lines of communication to the individual are blocked because of the quality of relationships he has already experienced. Not only is the content of these images of crucial importance; so is their context. Even more critical is the present state of the self. Is it receptive, flexible, ready to assimilate new values? If not, what can be done to increase its flexibility and receptivity, to break down its isolation? This is a consideration which may be even more important than the kind of ideal models or images to be fostered by education and religion. For just as values do not exist in a vacuum but are transmitted through images which incorporate or represent them, so the ideal images themselves are not transmitted and caught in a vacuum, but are dependent upon their context and the sensitivity of the recipient.

We are concerned with "sacred" images emanating from our religious traditions, and with "secular" images which deny, or seem to deny, negate, or ignore religious views of man. But are we prepared to distinguish without error between the two? Many seemingly ideal images and figures are ambivalent. A "secular" figure may represent some "sacred" values; and vice versa. When, either directly through relationships in family and community, or more indirectly through literature, the mass media, and the like, an individual with an inadequate or distorted self image experiences an ambivalent value-figure, he may hungrily devour and appropriate for his own the more negative or secular values which seem to offer a short-cut to fuller identity and integration. Yet this ambivalent figure may also repre-

sent the more sacred values which we are concerned to foster. Learning to distinguish between the two is an essential part of education. Catching hold of an ideal image which may represent both secular and sacred values, on the basis of the lower or neutral secular values which it seems to represent, may be one necessary step in an advancing process of growth. Then, with further maturity, the individual may become aware of the higher or sacred values which the image also represents but which seemed before, to be irrelevant to his needs and interests.

A case in point is the experience of one of my students, Robert D., who was serving as an assistant probation officer. When he asked one of his probationers, Tony, if he could think of anyone that he particularly admired, the boy replied,

"Yes. You."

"What is it about me, Tony," asked Robert, "that makes you say that?"

"I like the work you do. Your job. You just loaf around all day. Do nothing. Just sit on your tail. And you got a nice convertible. I'd like to have one like that."

Robert was somewhat disconcerted to discover the low level on which he seemed to hold meaning for the boy. Yet it is just this level, this category of seemingly negative and materialistic values which must be included among the qualities that Robert can represent to Tony. He must be willing to keep his sights low for a time, and to let the youngster catch up with him. Sometimes the qualities which images represent are too abstract, sometimes too threatening, sometimes too irrelevant to present needs. For Tony, the easy job and the slick car may have been the only things which could define Robert's self, in the frame of the cramped experience of Tony's undefined self. Response to the more "sacred" qualities which Robert represents may come later, with further development of their relationship, with more maturity (on the part of both), with time, with patience.

Images of Man In Current Literature and the Arts

Walden Pell, II

Former Headmaster of St. Andrew's School, Middletown, Delaware

MERCIFULLY, the encyclopedic scope of this article is at least somewhat limited by two factors: first, that we are considering the literature, history, music and art of the mid-twentieth century, including earlier works still widely known; and second, that we are considering the "images" of "Western man" only.

And who is "Western man"? Ask a ten-year-old that question and he will name some of the heroes of his favorite artistic literary genre, the "Western" on the television or movie screen. And perhaps the boy has given us a significant answer, for do we not find in the typical hero of the typical "Western" a fair representative of Western man in his situation and his responses to it?

The situation is frustrating. The local sheriff is a good and competent man, but he cannot control the band of rustlers (easily identifiable as the "baddies") who have been rounding up the neighboring ranchers' cattle and driving them into a hidden valley in the mountain range.

Then the stranger (obviously the hero) rides into town! He is handsome, slim-hipped and tight-lipped. Word goes around that he has been in some trouble back in Carson City. He is exceedingly fast on the draw and mightily attracted by the sheriff's lovely daughter. Though the townsfolk regard him with misgivings and hesitate to accept him, he quietly espouses their cause, calls the chief rustler's bluff in the local barroom and sets out with a couple of buddies for the hidden valley.

There he discovers the stolen cattle, engages in a rattling gunfight with the rustlers, is cornered in a cleft of the rock and barely succeeds in holding off his adversaries till suddenly — "ta-ta-tata-ta" — he hears a distant bugle call. Up gallops a thundering column of United States Cavalry, guidon

whipping in the breeze, Winchester spurning flame and lead at the "baddies." The hero and his buddies are rescued, the cattle are returned to their owners and the hero's dubious past is forgotten as he marries the sheriff's daughter!

I

Ideally this story should be the life history of Man as a species. The *aggressive, competitive drives* in his nature lead him to engage the "baddies" in conflict. He fights heroically and skilfully but the situation gets beyond him. However, he himself is rescued by the higher power, which also subdues the evildoers and redresses their wrongdoing. Peace, prosperity and fellowship are restored. Behind the hero's courageous and sacrificial actions are also the *embracing, cooperative drives* in his nature. These are now rewarded by his acceptance into the community and his marriage to the girl he loves.

It is the old Biblical story of the Fall: Man emerging from Eden in a fallen state and "coming into town," that is, the civilized world; finding this beset with evil and its deepest security and highest aspirations threatened by the sin in himself and his fellowmen; struggling with its wickedness; being redeemed or rescued by God; and finding fellowship and fulfilment in the Divine Community.

Since the frontier days in the American Far West six major revolutions have deeply affected Western man. The first of these the Industrial Revolution, offered man undreamed of material and mechanical resources, but at first ironically imprisoned him in a new and degrading servitude to foul and dangerous working conditions, long hours of toil and a pitifully small return. The second and third of these revolutions,

the Darwinian and the Marxian, started about the same decade of the nineteenth century. These proclaimed man to be the creature of a billion or more years of animal evolution and of surging economic forces, respectively.

The Scientific Revolution, culminating in the breaking of the atom's secret, showed man to be the master of stupendous, apocalyptic forces in the Universe around him. The Freudian Revolution revealed man as conditioned by unconscious instinctive drives derived from his long bestial ancestry. The Social Revolution, leveling racial and economic barriers and dissolving colonial empires, proclaimed anew the essential oneness of the human species and the dream of the brotherhood of man.

Yet these cataclysmic movements left the Biblical and Classical images of man essentially unchanged, though they laid bare his inner workings and threw into bolder relief certain dimensions of his nature. They depicted man as torn between two unresolved and unquenchable urges: the aggressive drive that makes him the Fighter: the David of the Valley of Elah, the slayer of "his ten thousands"; and the embracing, cooperative drive that makes him the Lover: the David taking Bathsheba to wife, establishing his kingdom at Jerusalem and mourning the fallen Absalom.

They confirmed in man's nature the Hegelian *thesis* and *antithesis*, to some extent even the Marxian principle of dialectic, and they revealed more clearly man as caught in a struggle to reconcile these two principles, the destroying and the loving, into some sort of adequate higher *synthesis*.

The story of Man the Fighter is told by Churchill, Lawrence of Arabia, Admiral Morison, Alanbrooke, Eisenhower, Douglass Southall Freeman, Remarque and many others; in crime and detective stories by the thousands; in "Moby Dick," "Kon-Tiki," "Annapurna" and "Pork Chop Hill"; in biographies, like "Profiles in Courage," of statesmen, editors and reformers who fought corruption and injustice and of scientists who fought disease. It is sounded forth in the vibrant music of Sibelius, the dissonant

idioms of Bartok, Copland's "Billy the Kid" and the savage rhythms of jazz. It is depicted in art forms which defy tradition and convention: the Impressions of Monet, Gauguin and Van Gogh, the Abstractionism of Mondrian, Kandinsky and Klee, the Cubism of Picasso, Léger and Braque and the expressionist sculpture of Epstein, Grancusi and Gaudier.

The story of Man (and Woman) the Lover is so prevalent that it is hardly necessary to cite authors or titles, artists or their works. Novels, short stories and "soap operas"; popular books on religion, marriage, the care of children, sociology and mental health; popular songs like "True Love" and "It's Delightful to Be Married"; the great musicals like "Oklahoma," "South Pacific" and "My Fair Lady"; magazine advertising featuring "togetherness" and American family customs; the articles and editorials in responsible newspapers on public school integration and international cooperation; sermons, church school lesson courses, biographies of people like Albert Schweitzer and the best-selling fictional stories of Biblical characters; and above all that continued best-seller, the Bible itself, all show man reaching out for love and acceptance and the right to love and serve his fellowmen.

Man the Lover is portrayed in many forms: family man, creative man, international and interracial man, worshiping man and just plain young man in love. As man is a fighter by nature and instinct, and must find satisfying outlets for his aggressive tendencies, so he is also a lover by nature and instinct, and must find ways to love and be loved. "Love or Perish"¹ is the title of a book that well expresses this twofold necessity.

II

The hero of our Western found himself in a dilemma. How could he reconcile his shady past and quick trigger finger with his desire to marry the Sheriff's daughter and become accepted as a solid citizen of the

¹Smiley Blanton, *Love or Perish* (New York: Simon Schuster, 1956).

town? His expedition against the bandits gave him a ready-made resolution of these tensions. Western man in the twentieth century also finds himself in a situation full of confusion, frustration and anxiety, and his literature, art and music as well as his advertisements suggest that he seeks a variety of means to harness the black and white horses of his human nature in a balance that will bring his life progress, meaning and fulfilment.

This has been called the "Age of Anxiety." To quote Elvis Presley, people are "all shook up." The use of tranquilizers has reached alarming proportions. O'Neill and Koestler have dramatized the shadowy and fearful jungle of life from which our anxieties proceed. The Existentialists have focused on man's plight.

Let us consider some of the ways men try to resolve this tension between the urges to fight and love, looking first at five ways that may be classified as basically "secular" in emphasis.

(1.) In a few cases men may love themselves alone and defy God and society. By so doing they invite not only isolation but breakdown and death. In the movies they are invariably disposed of in the final gunfight or by a fall off the cliff or out the skyscraper window. In real life they may more often end their days in mental institutions. Anti-social man can find satisfaction for his aggressive drives but he finds no real solution because he disregards his embracing and co-operative drives.

(2.) Many people try the hedonistic way out, seeking pleasure and distraction in travel and the life of the luxury hotel, in sports such as horse-racing and big game fishing, in sex, sport cars and stage doors, in alcohol and stronger narcotics. Hedonistic man is colorfully portrayed by Toulouse-Lautrec, by such moving pictures as "High Society" and by countless advertisements of items ranging from soda water to Cadillacs. I cannot remember that Steinbeck, Faulkner, O'Hara and Hemingway have written anything considerable about such people. Surely this was not because these writers hesi-

tated to deal with sordid subjects! Probably they found hedonistic man boring, for essentially he is a man without a cause. The male of this subspecies can work off his aggressions on a sailfish, the female on her bridge opponents, and both sexes can compete fiercely with their peers in the fields of financial and social status, dress and diletantism. The hedonist's capacity for love is usually confined to a narrow circle of family and associates. He is a pathetic person and he need not be a rich one. There are plenty of hedonists whose pursuit of pleasure for pleasure's sake is confined to a room full of knickknacks and mementoes or to the superficialities of religion.

(3.) A favorite device in the attempt to resolve the tension in man's nature is to find a situation in which he can more or less define the boundaries; to construct, as it were, a universe he can control and bring to terms, and then live in it. The family man with his power lawnmower and small boat with outboard motor is trying to build such a circumscribed world for himself. The retired man who takes his wife to Florida to fish on \$300 a month (it was raised recently!) is seeking this solution. Never in the magazine ads does this man stay at home and become the elder statesman, head of the school board and so on in his town! Decadent man, closely related to the hedonist, is usually found in literature on a rundown Southern plantation or a South Sea island where he can shape his environment to suit himself. Then there are those who will show you how to lead the good life without reference to the (to them) antiquated conception of God. They have concocted a universe that does not need Him, a universe limited to their particular interpretation of some book or the teachings of some new messiah. The enthusiast for "spiritual values" is among these people. He thinks he has solved the problem of teaching religion in the public schools when he has introduced some units on morality, decency and democracy, with generous advocacy of tolerance for the other fellow's religion!

(4.) Then there is organization man, a

term which can be applied far beyond William H. Whyte's junior executive or Sloan Wilson's man in the grey flannel suit. The fanatically patriotic man for whom 100 percent Americanism (or 100 percent Russian Communism) seems an adequate religion belongs to this subspecies. The teen-age delinquent who seeks status in his gang by knifing and mugging, and at the other end of the scale the Ivy League college man, with his "crew cut," unpressed khaki trousers and dingy white bucks are seeking fulfillment by submerging themselves in the cult, creed and code of their respective organizations.

(5.) My next classification, iconoclastic man, is a compound of the radical, the rationalist and the intellectualist. Iconoclastic man seeks the balanced synthesis of his desires by tilting at old landmarks, whether they be the Quantum Theory, liberal humanism, traditional theories of education, politics and economics or the rival authority's trinomial classification of the Yellow-throated Warbler, all of which exercises may be invigorating outlets for the aggressive drive; and seeking to satisfy his desire for fellowship and acceptance by winning the approval of his fellow-experts, and eventually of "the man in the street" by his revolutionary insights. He may also have a genuine desire to contribute to the promotion of goodness, truth and beauty. James Joyce and Gertrude Stein among writers, Bertrand Russell, A. J. Ayer, Julian Huxley and Jean Paul Sartre among thinkers, Edgar Varèse and John Cage among musicians, Salvador Dali, Eric Gill and the non-objective painters already mentioned among artists, Frank Lloyd Wright and Le Corbusier among architects, all these may be placed in this category.

III

Admittedly these classifications are oversimplified. No man is exclusively anti-social man, hedonistic man, limited-universe man, organization man or iconoclastic man; yet each man has his special centre of gravity, his *tendenz*, which orients him in a certain way toward life and to some extent

conditions his response to it. Men may change during their lifetime from one of these orientations to another. Men may also change from one of these essentially secular orientations to a basically religious orientation.

This change from man as a creature who has lost God or is trying to escape Him or live without Him to man as a child who has found his heavenly Father, or rather has responded positively to God's search for him, is basically the theme of the Bible. From Adam hiding among the trees of the Garden of Eden to man come home to the City of God, having washed his robes, and dwelling under the Tree of Life, we see the long, weary and brightly shining human quest for peace and wholeness, and God's tireless and unrelenting search for His lost sheep.

In the wholeness and freedom of the truly religious life man finally resolves his tensions. His aggressive, self-protecting drives and his embracing, self-sacrificing drives find their true balance and fulfillment as he becomes worshipping man.

He finds plenty to fight. All around him and indeed within him are selfishness, ignorance, ugliness, pain and injustice. All round him, too, are allies, human and divine, for the struggle; and close at hand is the armor of righteousness, the whole armor of God. The hymns he sings exhort him to "Fight the good fight," "Go forward, Christian soldier" and "Fling out the banner!"

He also finds acceptance and community, rooted far deeper than in even the fundamental fellowship of the congregation of synagogue or church, for in accepting God's love he enters the fellowship of the ultimate Community. The psalms express this: "The Lord is my shepherd; I shall not want. . . . Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."² "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then I will go

²Psalm 23.

unto the altar of God, unto God my exceeding joy."³ "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."⁴

Our great church music, much of our well-known art and architecture, from the "busy" farmscapes of Grandma Moses to the Children's Chapel in the Washington Cathedral, the plays of Christopher Fry, T. S. Eliot and others which are being widely performed in churches and cathedrals, books as different as "Cry the Beloved Country" and "The Diary of Anne Frank," "The Nun's Story" and "The Yearling," celebrate the underlying unity of mankind and his essential relationship with God and nature. Church school lesson material, that strategic and pervasive vehicle of literature, history and art, bears greater witness to the aspect of *relatedness* than ever before. One denomination has recently spent millions developing an entirely new curriculum oriented on the concept of the Church as the "redemptive fellowship." The technical explanations of "relationship psychology" and "group dynamics" can hardly be classed as "literature," but the modern interest in these movements certainly indicates an increasing awareness of the importance of the kind of relatedness religion stands for.

IV

The literature and art of Western man is currently pervaded by four trends which can be roughly paired off: humor and healing; science and the conquest of space.

The anxieties and pressures engendered by World War II, Korea and the "Cold War," with its cataclysmic possibilities, and the tensions produced by the "rat race" of modern life have caused people to seek relief. Many have found a measure of this in humor, many others in spiritual healing and its handmaid, the "peace of mind" movement. Who can express the gratitude of those who lived through the anxious

years from 1940 to the present to Ogden Nash and Phyllis McGinley for their deliciously contrived verses, to Robert Benchley, Angela Thirkel, James Thurber and S. J. Perelman for their prose, to Charles Addams and Norman Rockwell and all the artists who lie between these poles of the macabre and the familiar? They have helped us to laugh and with many others such as the comedians Bob Hope and Menasha Skulnik and the cartoonist Low and editor Muggers-edge of *Punch* have established these years as a great age of humor. They have given us images of man entangled in the major and minor dilemmas of modern life, and have suggested that life is essentially a funny as well as a sacred thing; that human appreciation of the droll and incongruous may reflect in some small and distorted way a divine strain of humor that pervades and sweetens the Universe.

The literature on spiritual healing suggests almost a rediscovery of this phenomenon which abounds in the Bible as a true mark of the coming of the Kingdom. The concept of man as a total psychosomatic being is surely one of the significant notes of the present age. When a magazine⁵ can cover two large pages in fine print with names of Episcopal churches that hold healing services and another page with a bibliography of "Spiritual Healing Literature," you know that something has happened! Here again the interest in bodily and mental health as two sides of the same coin has been given impetus by the emotional stresses of modern life.

It is beyond the scope of this article to deal at any length with the effect of modern science on the images of man, but we cannot overlook a form of literature, in the broad sense of the word, which recent emphases in science have spawned. "Science fiction" is being produced prodigally and read avidly by millions, by no means all of them school children. The imagination of Western man, and I doubt not of Eastern man as well, is being enormously stimulated by the fantastic adventures of fictional atom-

³Psalms 43.

⁴Psalms 139.

⁵Sharing, October, 1957.

ic scientists, inventors of space ships and bio-chemical wizards. The cowboy Roy Rogers is being supplanted as the mop-pets' hero by the space-man Buck Rogers, the angels by Superman!

One result of this is that man's imagination is being stretched and expanded at a rate of geometric progression. The world of the infinitely small is being opened to him by the X-ray, electronic microscope and other instruments even as the infinity of astronomical space is being ever more widely explored and charted. The Russian-built earth satellite whose "beeps" on my radio were the first sound I heard this morning is a symbol of this conquest as much as are the mushroom-shaped clouds over the Nevada desert.

All this is most exciting and satisfying to the inquisitive, adventurous and explosive elements in man's nature, but it also poses a challenge to his urges toward a wider fellowship and social responsibility.

Karl Heim⁶ has presented a fascinating case for the dissolution of the frontiers between the "inorganic" and "organic" worlds, suggesting that both "dead" and "living" matter are characterized by the same "wholeness tendency." From this he argues that our relation to the "sub-human wholenesses" of plants, lower animals and inorganic entities resembles our relation to fellow-humans. We are reminded of St. Paul's vision in *Romans* 8:19-23 of the redemption of all creation.

"In Heim's view the relatedness of man and consequently his responsibility as a fellow-being to the "stars of heaven," the "showers and dew," the "green things upon the earth," and the "fowls of the air," who according to the *Benedicite, omnia opera Domini*⁷ join him in praising the Lord, are indicated by science as well as religion.

The discovery of new lands has always presented a new challenge in the field of religious missions. Is it beyond the bounds of possibility that eventually man may com-

municate with rational beings on other planets or in presently unknown dimensions of the universe we partly know. There are fascinating missionary implications in this possibility; worshipping man may some day have to lay plans for evangelizing realms beyond this earth!

V

So the literature and arts of the day present us with numerous images of man, some basically secular, others oriented toward the sacred and the numinous. We have offered a rough classification of anti-social man, hedonistic man, limited-universe man, organization man and iconoclastic man as having a generally secular orientation. In worshipping man we find a primarily sacred image of a highly varied and complex nature. For worshipping man is a fighter as well as a lover, a destroyer as well as a creator, a sinner as well as a saint, a frustrated buffoon as well as a mellow sage. He has inherited the same drives toward aggression and embracement, the one centrifugal, the other centripetal, as secular man; the difference is that worshipping man strives to resolve the opposition between these drives by holding his life in an orbit that resolves around God as its centre.

The literature, history, music and art of these times show us images of man with furiously expanding horizons of knowledge, imagination, aspiration and accomplishment. It is not only the subject of Queen Elizabeth II who may be regarded as the "new Elizabethan man," for most Western nations show the same zest for discovery, adventure and spiritual maturity that we associate with the England of Elizabeth I.

Or we may go even further back into history for an analogy of modern worshipping man and call him "new Renaissance man." At the Kent School Fiftieth Anniversary Seminar Pollard developed this analogy in suggestive terms:

"My thesis is that the most fruitful and significant category within which to consider this subject of the Christian idea of 'education' is that of renaissance. The renaissance which began in the twelfth century consisted in the dawning recovery by the West of its lost

⁶Karl Heim, *The Transformation of the Scientific World View*, translated by W. A. Whitehouse (S.C.M. Press, 1953).

⁷*Book of Common Prayer*, pp. 11-13.

capacity to respond meaningfully to the hidden treasures of its Graeco-Roman cultural heritage. In exactly the same way I would assert that there is beginning to dawn here in the middle of this twentieth century another renaissance in Western civilization. This time, however, it is not our Graeco-Roman heritage but rather our Judaeo-Christian cultural stem which has been lost and to whose hidden treasures Western culture is just beginning to recover the capacity to respond meaningfully."⁸

Pollard goes on to analyze the nineteenth century and the beginning of the twentieth as "another dark age"⁹ caused by our losing the capacity to respond to the Judaeo-Christian root of our two-fold heritage and char-

acterized by materialism, scientism and secularism.

He indicates the exciting implications of this idea:

"If it is true that we are in the midst of a dark age, it is equally true that there are at the same time loose among us the first stirrings of a renaissance. It is the recognition of the full scope and exciting implications of this fact which constitutes the heart of the matter I am trying to express here. For it seems to me that if this one idea could really penetrate among us and come to be recognized in the full range of its manifold implications, then our enterprise would be charged with power and spirit."¹⁰

So this priest-scientist gives us one more image of man, the man of the new Renaissance, rediscovering the image in which God made him and in conforming himself to that image, finding peace, power and joy.

⁸William G. Pollard, *Dark Age and Renaissance*, in *The Christian Idea of Education*, edited by Edmund Fuller (New Haven, Yale University Press, 1957), pp. 2, 3.

⁹*Ibid.*, p. 8.

¹⁰*Ibid.*, pp. 14, 15.

LETTER TO THE EDITOR

TO THE EDITOR:

Do Protestants *really* want full separation of church and state? Do Protestants realize the implications of some of the current drive for separation? Is separation the best or necessary interpretation of religious liberty?

These are questions of great concern.

Certainly Protestants outside the U.S.A. generally do not favor separation since they have state churches, tax paid clergy, politically appointed Bishops, church income from tax collections, etc., etc.

One wonders also if Protestants want to go all the way on separation in the U.S.A. If so, it might well mean the following:

1. End of the military chaplaincy forcing churches themselves to pay chaplains and build chapels.
2. Elimination of Bible readings, prayers, Christmas and Easter programs, baccalaureate programs, etc., from public schools.
3. End of grants-in-aid and loans from federal tax funds to church related colleges and hospitals. (Would this mean the death of these institutions?)
4. Withdrawal of churches and ministerial

groups from group support of laws which derive from a Protestant or Christian point of view, such as, Sunday closing, anti-Bingo laws, prohibition and control of liquor sales, etc.

5. End of tax exemption on religious property.
6. Elimination of chaplains and prayers from Congress and state legislatures.
7. Barring of such benefits as GI payments to theological students.

There are other examples. Do Protestants *really* want this kind of separation? Perhaps some do. At least the question should be looked at carefully and Protestants should not be dragged into positions they do not wish to espouse by involvement in certain movements which begin by attacking violations of religious liberty by Roman Catholics, Moslems and others and then discovering that the logic of the position implies something that these Protestants never intended in the beginning.

Let us hope that Protestants will earnestly study the question of religious liberty in the U.S.A.

Sincerely yours,
Willard Johnson
Barrington, Illinois

Some Contributions of Economics to Theology and Religion

Kenneth E. Boulding

Professor of Economics, University of Michigan, Ann Arbor

IT MIGHT surprise, and even annoy, a good many economists to contemplate the possibility that economics might have something to contribute to theology or religion. Economics grew up in the essentially secular atmosphere of eighteenth century rationalism. Adam Smith, the unquestioned founder of the discipline, was a close friend of David Hume, and shared most of his rationalistic prejudices. On the other side, Mammon has never had much of a reputation among the religious, and the pursuit of wealth has generally been regarded as somewhat dangerous to spiritual virtue. As economics has developed it has tended to become more abstract, more mathematical, more remote from the higher as well as from the lower passions of mankind, more concerned with an abstract system of commodities and less with the rich complexities of human personality. What then, we might ask, can a highly abstract system of thought regarding the relationships of commodities have to do with religion, which deals with human life, history and experience in its fullest height, depth, concreteness, and confusion?

Nevertheless no person, and no discipline, is too lofty to learn. Economics, grubbing around at the roots of the tree of knowledge, brings up insights within the framework of its narrow world which are of the same stuff as the brave questions which make the fine flowers of ethics, philosophy, and religion. Many of the concepts which economics has developed within its little universe — exchange, production, consumption, distribution, and above all, *value*, are little clear shadows, as it were of great, vague, universal concepts which lie above them. And by clarifying the relationships of his narrow abstract world, the economist may at the same time — often unknown even to himself — be clarifying the larger, vaguer, and more difficult relationships of the great world of universal concepts.

Consider, for example, the concept of Value. Adam Smith worried about the paradox of Value in Use and Value in Exchange — why did water, which was absolutely necessary to existence and of enormous value in use, have so little value in exchange, and why did diamonds, so obviously a piece of vanity and feminine foolishness, with so little value in use, have so great a value in exchange? It took a hundred years to answer the question clearly, though the answer is simple; water being plentiful, a little more means little to us, and it is on the significance of the little more (marginal utility) that value in exchange rests, not on the significance of the total stock or supply (total utility). Diamonds, on the other hand, being scarce relative to the demand for them, have little total utility but a high marginal utility. What this means is that it is not the basic *preference* system which determines values-in-exchange, or relative values, as much as the relative *scarcities* of the things valued. As W. S. Gilbert sings "His wise remarks, like precious stones, derive their value from their scarcity!" The economist simply points out that all things derive their (relative) values from their scarcities, not merely from people's preferences. We cannot therefore deduce the basic preference system merely from relative values, without knowing something about the relative scarcities of the things valued.

This principle holds as well for abstract virtues and vices and for the more profound and holy objects of value as it does for more humble commodities. We may hold some ideals or principles high in our scale of relative values not so much because we have a great preference for these things as because they are scarce in our culture. Thus the harsh, cruel cultures of Europe, which through history have been ruthless, vindictive, and loveless, repressing domestic affection and treating children with brutal

punishment and discipline, have responded avidly to Christianity as a religion of love, not so much perhaps out of the love of love as out of its scarcity. In the gentler, more easygoing and permissive culture of Asia, on the other hand, where love, at least in childhood is plentiful but where goods are scarce and families large and crowded and living in very close quarters, a religion of love has had less appeal and a religion of courtesy like Confucianism, or a religion of withdrawal into an inward world like Buddhism appeals to qualities which again derive high value from their natural scarcity in the culture.

The economist thus sees relative values as established by relative scarcity, and relative scarcity in turn established by the relative ease of difficulty with which the quantity of the valued object can be increased. From this arises the extremely important concept of *alternative cost*, which may be defined as the amount of one thing which must be sacrificed in order to obtain a unit of another. Alternative cost is itself a result of some basic scarcity in "resources." If there were no limitation in resources we could have all our cakes and eat them too, and we could have more of one thing without giving up anything of another. Where resources are limited, however, as in this life at least they always are, alternative cost inevitably raises its dismal head. More guns means less butter, more butter means less cheese, more churches means less schools, and more piety means (perhaps) less art. The fact that we have only twenty-four hours a day to spend, and only one earth to exploit, and only so much knowledge to draw on, and only so much equipment and stocks of goods previously accumulated, imposes on all our activities, from the lowest to the highest, the iron law of alternative cost. It is a law all the more important because of its golden exceptions. Sometimes we move in a realm of blessed complementarity in which more of this means not less but more of that! After an hour in the classroom the students (we hope) know more, but — strange miracle — the teacher knows more too! An ex-

pression of love increases love all around, both of the giver and of the receiver. Cells multiply by dividing in the magical mathematics of life, genes print their images on the chaos around them and organize inert matter into organisms of vast complexity. It is as we ride these waves of complementarity that we break through the grim laws of conservation and scarcity, and emerge with evolution and with economic development, with knowledge and civilization and organization.

Over the short run however scarcity and alternative cost hold sway. We value highly what we must sacrifice a lot to get, or high costs mean high prices. The relationship however is a curiously indirect one. High costs do not *cause* high prices. I might make a solid gold cadillac at a cost of a million dollars, but I might then have to dispose of it for a paltry hundred thousand. High costs however beget scarcity, and scarcity begets high prices. One interesting conclusion follows from this analysis. It is that if unit costs are unaffected by the quantities of goods produced, then relative values are quite unaffected by any change in "demand" or preferences. A change in preferences changes the relative *quantities produced* but not the relative *values* of the goods. If there is a switch in demand from tea to coffee, for instance, there will of course be an eventual decline in tea production and an increase in coffee production. If these changes however produce no change in relative costs, so that no matter how much is produced the sacrifice of a pound of tea releases resources which can then produce, say, three quarters of a pound of coffee, then the shift in outputs will go on until the relative prices have returned to what they were before the switch in demand. Thus though the first impact of the switch in demand will be a fall in the price of tea and a rise in the price of coffee, the effect of this price change is to discourage tea production and to encourage coffee production, and as the output of tea diminishes its price will rise, and as the output of coffee increases, *its* price will fall. This process will go on until the rela-

tive prices are equal to the relative costs, at which point it will not pay to switch resources from tea to coffee any longer.

Tea and Coffee may seem to be a long way from the Great Values — Freedom and Justice; Goodness, Truth and Beauty; Courage, Patience, Modesty, Serenity, Vigor, Sensitivity; Faith, Hope, and Charity. The principles which govern the relative evaluation of the great values however are not essentially different from those which govern the evaluation of the small. In spite of the difficulties in measurement the great values are all at least capable of degree. It makes sense to say that this person has more patience, but less vigor than that person, or that this culture has more freedom but less justice than that culture. We are not really much better off than this in the measurement of the quantities of the goods of commerce; there is a deceptive appearance of accuracy in the pound of tea, as there is also in the accountants' figures, but this is appearance only; behind the figures lie a morass of quality differences for which no objective measurement is possible. It is just about as hard to say whether there is more automobile in a Volkswagen Microbus than there is in a Plymouth station wagon as it is to say whether there is more freedom in Russia than in Spain.

In the Great Values as well as in the small, therefore, the economist will look for certain fundamental relationships. What are the relations of complementarity and competitiveness? What are the alternative costs? How much freedom must we give up in order to achieve a certain increase in social justice? Must a certain amount of truth be sacrificed on occasion in the interests of love? Are there some values the pursuit of which actually *increases* the others? These are important questions, for the moral philosopher if not for the theologian. They are questions however which come directly out of the mode of thought of the economist. They relate to what an economist would call the opportunity functions of the Great Values. The Great Values as well as the small are subject to the basic laws of scarcity; we cannot have

enough of them all. So with these as with others we face a problem of *choice*. And the theory of choice is the peculiar concern of the economist.

If the economist, then, has anything special to say in the area of the Great Values it is that values, whether great or small, are always the result of acts of choice. Values do not "exist" independently of the actions of a valuer; they are quantities which are conveniently descriptive of acts of evaluation. It is these acts which exist, not the values. The "price" of a commodity is not a physical quantity like its weight; it is a quantity descriptive of an act, either of exchange or of evaluation, and is meaningless without the actor. The economist, therefore shifts the discussion of value from the value as a "thing" to the evaluation as an act.

Let us look for a moment then at the economists concept of the "act" — that is, of "economic behavior." The actor is seen in the midst of a "field of choice," or a set of alternatives. Action always involves the selection of one among a number (perhaps a very large number, perhaps not) of *possibilities*. One of the economist's great interests is the exact description of the field of choice, and the delineation of the boundaries between the possible and the impossible. Most of the functions or curves which are the stock in trade of the economist — demand curves, cost curves, and the like — are "possibility boundaries" which divide a certain field into two parts — a possible set and an impossible set. Over the whole field of choice (or at least over its most relevant parts) the economist postulates a *value ordering*. This simply means that if we have a set of possible situations, A,B,C — etc., then we can *rank* these in an order of "betterness and worseness," just as a teacher, for instance, may rank a class of students in a class list "first," "second," "third" and so on. Economic behavior then consists simply in the selection of the "best" — that is the "number one" selection in the value ordering of the relevant field of choice.

Ethical behavior, however, is not essentially different from economic behavior, for

ethical behavior too involves choice among selections according to some value ordering. When we distinguish ethical from "un-ethical" behavior, or "higher" from "lower" standards of behavior we are in effect *evaluating the value orderings* themselves. All behavior involves value orderings; the murderer decides that the elimination of his victim is the "best" out of all the possible states of the world which are open to him, the martyr decides that his own death is the best of the possible states which are open to him. It is the ethical judgment which argues that the first value ordering is "low" and the second is "high." An individual usually is faced with a hierarchy of value orderings. Thus I may say that A is better than B for "me" but that B is better than A for my family, or that C is better than D for my family but D is better than C for the nation, or that E is better than F for the nation but that F is better than E for the world at large. Each of these value orderings is characterised by a frame of reference (the self, the family, the nation, the world). Generally speaking ethical theory argues that the larger the frame of reference the "higher" the ethic and the better the value ordering. This rule is not without conceivable exception, however, and the choice of the appropriate frame of reference presents real and difficult problems.

The apparatus of economic analysis, especially the use of opportunity function and indifference curves, can be used to clear up many cases of ethical confusion. Ethical confusion arises when many different points of the field of choice are "bracketed" at the top of the value ordering, or are very close together at the top, so that a very slight shift in preferences or in opportunities may produce large shifts in the decision. The shifts in the communist party line, or the shifts in behavior on the outbreak of war, are examples of dramatic shifts in the *position* chosen because a relatively slight shift in the nature of the opportunities may bring a radically different set of positions to the top of the value ordering. This further emphasizes the proposition that what is

actually *selected* as best is apt to depend more on the opportunities than on the preferences. The same set of basic preferences may produce widely differing behavior as opportunities change.

Besides its contribution to ethical theory economics also has an important contribution to make to the sociology of religion and the study of the church as an institution. The economist's basic abstraction of the social institution is that of the "firm," which derives revenue from the sale of a product and is able to produce the product because out of the revenue it can reward the factors of production sufficiently to induce them to make this particular product and not some other. The church as an institution has many of the aspects of a firm. It produces a spiritual rather than a material product (church buildings and furniture come under the heading of plant and equipment rather than of product) nevertheless it is not unreasonable to suppose that the financial contributions which give the organization its revenue are paid "for something" which the contributor receives. Out of these revenues the church must pay what is necessary to attract resources over and above those which are attracted by the purely internal rewards of service. The "success" of the church has measured by the worldly standards of size, membership and income depend on its power to attract revenue on the one hand, and its power to attract resources on the other.

The question what is the "spiritual product" of the church is one of great interest not only to the sociologist of religion but also to the theologian. The truth seems to be that there are many such products; the church is not a single-product firm, but it produces many different products, some of which do not appear in its official prospectuses! People may contribute to the church out of a sheer desire for sociability, or respectability, or acceptability. They may go to church for spiritual entertainment from the minister and the choir, much as they would go to a concert or a play. They may support the church because it is a symbol of a larger culture — for instance of a na-

tional or a language group within a large cosmopolitan culture. They may support the church because they think it is good for their children in some ill-defined way. Or they may support the church because it provides for specifically religious needs — for religious instruction, for salvation, for personal spiritual help. Or the church may be the expression of an individual discipleship and commitment to a person or an ideal. One suspects that the purely "religious" product of the church is a fairly small part of its total social product, even though this may be the ostensible excuse for its existence as an institution.

The question of the organization of the church to supply spiritual products is also somewhat within the purview of the economist. Are there increasing returns to scale — that is, can large churches supply spiritual products (and attract support) more easily, and with less unit expenditure of resources, than small churches? The answer here seems to depend on the nature of the product; churches which give their numbers respectability, acceptance, emotional security and so on probably have increasing returns to scale and easily become large: churches which appeal to highly special needs or exceptional devotion have diminishing returns to scale and tend to stay small. This is of course the difference between the "church" and the "sect." The ecological competition of churches is thus not very dissimilar from that of firms. Thus in the transportation system we have the railroads, which are something like the Catholic Church (hierarchical, ritualistic): we have the large automobile firms, General Motors, Ford, Chrysler which may perhaps be compared to the great Protestant denominations — Presbyterians, Methodists, Baptists. But we also

have sectarian modes of transport (Volkswagens, Renaults, down to three wheelers, motor bikes, bicycles and electric wheelchairs) which correspond to the smaller and more specialized sects from the Quakers to Jehovah's Witnesses. If theologians are offended by these comparisons I must remind them that even the greatest spirit must inhabit a body, and that bodies are all subject to the laws of the body!

When it comes to questions of high theology, to the great concepts of salvation and redemption, the work of the Living God in history, the nature of Christ and the Holy Spirit, the theological nature of the Church, and so on we would hardly expect a discipline as earthy as economic to make any great contribution. Nevertheless there may be insights from economics which are valuable even here. One reflects, for instance, that all creativity — in art, in music, in architecture, in literature — involves *economizing* — that is making the most of a set of limitations, allocating scarce resources, equating marginal gains to marginal losses. It is *because* the artist is limited by his material that art exists; all creativity is making the best of a bad job, and if there is no bad job to be made the best of — that is, no scarcity, no limitation — there is no art, only formless and cancerous growth. Even when art seeks to escape from one set of limitations (as for instance in modern painting) it must accept another set; otherwise it is mere random dabbling. In contemplating the mystery of the Creation of all things, then, and of their Creator, we may not be surprised to see the same principle at work, and to find the Infinite, in the interests of creation, take on finitude, and the Immortal take on mortality.

RELIGION IN CURRENT MAGAZINES (Continued)

SUNDAY SCHOOL BY MAIL: A new program, Church School at Home, is announced from Methodist headquarters in Nashville. Designed for areas of isolated families in mountainous and other districts plagued by poor roads and winter weather, the plan is to get curriculum materials to these people.

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ETERNAL LIFE: Norman Vincent Peale writes on "Beyond Death There Is Life," in *Readers Digest*, Oct. '57.

Teaching Sociological Concepts By "Learning" About Religion

Seward Salisbury

Professor of Sociology, State University Teachers College, Oswego, N. Y.

Frank A. Scholfield

Professor of Sociology, State University Teachers College, Oswego, N. Y.

OSWEGO IS ONE of 15 pilot institutions participating in a Teachers Education and Religion (TER) project sponsored by the American Association of Colleges of Teacher Education (AACTE). In many public institutions of higher education the principle of Separation of Church and State has been carried to the point where all reference to religion or religious institutions has been virtually eliminated from the curriculum. The TER project attempts to reverse this trend by encouraging the teaching of the reciprocal relation between religion and the culture wherever this relationship is in the interest of general education. A more specific objective is to make the teacher-in-training religiously literate so that he may be in a position to handle intelligently and sympathetically any problem or question concerning religion that may arise in the public school classroom over which he will preside.

The problem of religious difference is not an academic question in New York State. There are approximately as many Catholics as Protestants in the State. Adherents of Judaism are found in significant numbers in all of the cities. It is a typical rather than an atypical situation to find children of all three faiths in any given public school classroom. Some of the problems which do arise include the celebration of Christmas, and other religious holidays, "released time" programs, reading of the Bible, the "Regents" prayer, and so on.

Cooperating centers in this TER project are enjoined not to become involved in questions of "commitment" but are limited to activities leading to increased knowledge and understanding of the major religions in the United States.

The sociologists on our staff were of the opinion that the sophomore introductory sociology course offered an opportunity to contribute to the objectives of this project and at the same time provide an interesting experiment in the use and analysis of the structure and ideology of religious institutions in increasing the understanding of sociological concepts. Therefore a unit on religious institutions was developed in which the community's religious structure was employed in the effort to achieve these combined objectives. Naturally the time available was limited. Attention was focused upon the basic dogmas, rituals, and organization of the major faiths.

Methodology

I. The unit was introduced by an explanation of the definitions and conceptualizations involved:

(Arnold Green).¹ *Religion*: "A system of beliefs and symbolic practices and objects, governed by faith rather than by knowledge, which relates man to the unseen supernatural realm beyond the known and beyond the controllable."

(Parsons and Shils).² *Religious system*: "The interaction of personalities through religious motivation."

(Ogburn and Nimkoff).³ *Social institutions*: "Organized established ways of satisfying basic human needs."

¹Green, Arnold W., *Sociology: An Analysis of Life in Modern Society*. McGraw-Hill Book Company, 1952.

²Parsons, Talcott, and Edward A. Shils, *Towards a General Theory of Action*. Harvard University Press, 1951.

³Ogburn, William F., and Meyer F. Nimkoff, *Sociology*. Houghton, Mifflin, and Company, 1950.

(Wilson and Kolb).⁴ An institution has *structure*: is composed of people who occupy various *statuses* and play a variety of *roles*; Its people hold the same *values* and share the same *goals*."

II. A pre-test of knowledge about the three basic faiths was given to each section. The test is a multiple-answer type touching upon creed, belief, ritual and symbolism, organization of the church, status and role of the clergy and special values. The test also includes some material relating to the interrelationship of institutions drawn from Weber, Tawney and Sombart.

III. Each class was divided into two or more discussion groups. Each discussion group contained one or more members of each of the three faiths. Members of each faith explained to their fellow class members their knowledge of and understanding of their own faith in terms of the above criteria. A list of questions was drawn up by the class concerning the information about which they are not informed or about which there is some disagreement. A composite list was put in the hands of each of the cooperating clergymen who agreed to give a lecture on his faith.

IV. All sections attended an evening lecture in the worship sanctuary of the church of the clergyman who was giving the lecture. The series includes a Catholic, a Jewish, a liturgical Protestant and a non-liturgical Protestant lecture. The following are illustrative quotes taken from the lectures of clergymen participating in this project.

1. *Creed and belief.* *Judaism*: "There is no absolute doctrine; ethic comes first, doctrine is secondary." *Catholicism*: "The Catholic religion is based on the Bible (uniformly and officially interpreted) and upon tradition." *Protestantism*: "Our authority is derived from the Holy Scriptures; Where the Bible speaks, we speak, where it is silent, we are silent."

2. *Ritual.* *Judaism*: "The family ritual Friday evening around the table; the light-

ing of the candles, the ceremonial sipping of the wine, the prayer by the father." *Catholicism*: "The service of the Mass." *Protestantism*: "The primacy of the pulpit which emphasizes the centrality of the Gospel in the worship service."

3. *Symbolism.* *Judaism*: "The Talis, a prayer shawl with symbolic knots." *Catholicism*: "The vestments of the clergy when administering the sacramental system." *Protestantism*: "The Bible is a symbol as well as the source of the Protestant faith."

4. *Status and role of the clergy.* *Judaism*: "The rabbi is merely a teacher. Any male Jew can conduct a service." *Catholicism*: "The priest, the representative of God on earth, a necessary mediator in the sacramental system." *Protestantism*: "Could probably get along without the minister. Some Protestant churches do."

5. *Organization of the church.* *Judaism*: "The congregation is autonomous." *Catholicism*: "It is an authoritarian system, but a system to which no one has to submit." *Protestantism*: "Protestantism differs not so much as to doctrine as it does in organization. Protestant churches may be organized according to the congregational, the presbyterian, or the episcopal system."

V. *Evaluation*: At the completion of the unit, the objective test of factual information about the three basic faiths was re-administered. There was an average 45% increase in correct items.

The ability to grasp concepts was tested by asking the students to write at some length on the following questions: (1) Show how some church or denomination that you have studied illustrates the sociological definition of religion. (2) Compare the *status* and *role* of the priest, the rabbi and the minister of a Protestant denomination.

The evaluation of the subjective responses in terms of ability to identify and to apply concepts showed the usual distribution — from the students who demonstrated an unusual grasp of and skill in utilizing such concepts to those students who could do little more than give back substantive information.

⁴Wilson, Logan, and William L. Kolb, *Sociological Analysis*. Harcourt, Brace, and Company, 1949.

Students were asked to write an anonymous answer to the question: "To what extent was your attitude towards religion influenced by this experience?"

The most frequent comment: "It strengthened my own religious beliefs and increased my tolerance for other faiths."

Similarly:

"This study of religion served to acquaint me with the previously unknown aspects of the other religions and to impress me with the fact that basically the Catholic, Protestant, and Jewish faiths are much more alike than different."

"I found the Jewish religion very much like the Catholic. The Ten Commandments are divided the same; also the holidays are similar to Holy Days; stress on church attendance and similar views on mixed marriages."

"I've never been more sure of my own beliefs being the true ones after hearing the lectures concerning Protestant and Jewish beliefs which I can tolerate but never accept." (Catholic).

"It is significant that my faith in my own religion has been strengthened while at the same time my understanding and appreciation of other religions has increased." (Jewish).

"I gained one basic thought from these religious discussions. . . . We must not base our religion against someone else's religion. We must each have our own way of worship which fits the need of the individual." (Protestant).

Just as students of the more orthodox faiths believed that the unit had no effect on their devotion to their own faith, so also did the few self-professed agnostics and humanists maintain their original positions.

"Before this unit began, religion meant nothing to me: since it is over, it still means nothing to me. . . . I had no religious upbringing at home, but my parents still taught me to be a good person and not to hurt other people. I think I have turned out to be O.K. and I did not have to go to some church and pray to some spirit that I'm sure has no existence. . . . To me, a religious ceremony of today is the same as a primitive tribal ritual for rain or something. I just don't see the point to it. If people want to be good, they don't have to go to some building and fall to their knees. Let them believe in their fellow man and act accordingly. . . ."

Conclusions and Theoretical Observations

1. Religion and religious institutions are an excellent vehicle for stimulating interest in the study of sociology and for the acquisition of sociological concepts. Student interest in religious matters is real and teaching sociologists at least should concern themselves with how it can best be exploited. This project proved to be a source of good relations between the local clergy and the college. The participating clergy welcomed the opportunity to explain the basis for their particular faith and its practices so that misconceptions that outsiders held could be cleared up.

2. Some comparative knowledge of religion does not seem to impair individual commitment. The individual who is well indoctrinated and closely identified with a religious system does not become less deeply involved or weakened in his commitment merely by learning about other concurrent and competing faiths. We found this to be true in the case of each of the three major faiths. Religion is primarily an emotional experience. The individual can, apparently, be rational about everyone else's emotional involvements except his own. However, it should be remembered that this unit is brief and we have not encountered the basic question of conflict between faith and tolerance if such a conflict does actually exist.

3. It appears that this unit on religious institutions performed a valid educational function by altering many of the stereotypes that students held concerning the clergy, ritual and beliefs of faiths other than their own. Generally these attitudes changed in the direction of tolerance and respect. These must be regarded as desirable outcomes in a religiously pluralistic society.

4. Our experience with this unit suggests an expanded role for sociologists in the teaching and study of religious institutions. The traditional emphasis upon the negative, conservative and non-scientific role of religious institutions seems to be giving way

to a more positive and constructive treatment in the classroom and in research. It is possible that the Sociology of Religion has something to learn from the experience of Economic and Industrial Sociology. As long as sociologists assumed a negative attitude in their analysis of economic institutions, their influence on the culture was almost nil. But with the development of Industrial Sociology — beginning with the Hawthorne Experiment and continuing to the present — the influence of the sociologist (which we will presume is beneficent) has been considerable.

Such scholars as Fichter⁵ with his work on the Catholic parish, and Blizzard⁶ on the role and status of the Protestant clergy have produced analyses that are both rigorously scientific and intellectually sophisticated and discriminating. There is evidence that these and similar studies have exerted positive influence upon the religious institutions they have sought to analyze.

⁵Fichter, Joseph H. *Southern Parish: Dynamics of a City Church*. University of Chicago Press, 1951.

⁶Blizzard, Samuel Wilson, "Roles of the Rural Parish Minister, the Protestant Seminaries and the Science of Social Behavior," *Religious Education*, November, 1955.

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The Present Crisis in Religious Education

Donald F. Morey

Director Christian Education, Park Avenue Christian Church, New York, N. Y.

SOME TIME ago a vacation Bible school teacher was heard to whisper nervously to the minister before he made his annual visit to the Primary department, "Now remember, don't ask the children what they *learned* today, but rather what they have *been doing*."

Those who work with teachers both in the public schools and on the level of the local church have the highest respect for their monumental patience in the face of contemporary problems; yet no problem seems to release as much irrationality and vehemence as the entire question of the relationship between ideas and the educative process. It is thus that religion inherits a rather momentous issue; that is, the question of the relationship that should obtain between what are commonly called *ideas* and the teaching of religion.

This problem, and the manner in which it is being handled, seems to indicate that we have something weightier involved than a "revolt against reason," for the underlying philosophy seems to pose as the very spirit of reason itself. As we study the material supplied to publications for religious workers, the lack of balance and critical evaluation seems alarming. This is why it is all the more necessary for workers on the local level to share the reality-situations with which they are confronted, for they are the only ones who can supply the necessary balance to types of educative theories which lack real empirical justification. Unfortunately, these voices from the local level are seldom heard, except for those instances when "how to do it" articles are coaxed from their experiences by harassed editors looking for materials of immediate application.

To clarify the background of our problem let us suggest some of the simple ways in which religion, by its very character, is involved with ideas. Religion deals with

valuations, and man, by nature, is an animal that can purposively seek higher and lower values. His awareness of the levels of value, depends to a great extent upon his ability to entertain ideas of what is most or least pleasurable, beautiful or ugly, true or false. Through a process of abstracting he can *think* one action and carry out another, *think* himself as in one place, and be in another, a power of transcendence not given, so far as we know, to the other animals. All this seems quite obvious. At this point we do not stand in danger of the accusation of following either Herbart, Rationalism or Scholasticism, but here the metaphysical love feast ends! The moment we suggest that ideas are instruments or even *goals* of knowledge to be carried into the pulpit, nourished in the classroom on Sunday morning, or entertained in the home, we are met with a flood of formal objections fortified with quotations from current texts in educational psychology. Let me clarify this point: There seems to be no formal objection to the nourishment of ideas "unconsciously," but what is denied to us is the pleasure of bringing these ideas to consciousness so that they become recognizable — but can an "unconscious" idea really be entertained?

In working with our children in the church school we are told that it is well to keep them busy, to be sure, with material related to the themes of study, but not to short-circuit the creative process by insisting upon an articulation of the *meaning* of this work, since the very *doing* of it defines the meaning of the project at hand! It would, in other words, be a rueful intrusion to suggest that each activity had a meaning that needed to be shared and evaluated. If this is true, we seem to be faced with the prospect of a generation of children with facile hands and empty heads. This may be an over statement but it is

well to remember, as someone has reminded us, that it is precisely at the point where a movement despairs of having ideas that it turns to force an anarchy. Religion, history tells us, is no exception to that rule.

We wish to state also that there is a beligerent rationalism which understands ideas only in their conscious form, ignoring the fact that ideas are involved with emotions and even originate with emotions. It is when two great emotions come together that we have what can be called an idea. So we are not speaking of ideas in the rationalist sense, as the only sources of knowledge, as *sui generis* items, pure and untainted by emotion.

In religion, as in other areas of knowledge, the experiential result depends to a great extent upon the very stubbornness of the material — a man struggling over conflicting loyalties, a youth perplexed over the mystery of birth and death — the material itself has ideational difficulties which contribute to growth, and yet we are faced with a school of thought which asserts that ideas can only have communion with religion when they give up their vigor and become simply "symbols"! Symbols of what? Myths concerning what provinces of life, we must ask? In this connection our attention has been drawn to a passage from the poet, Yeats, which has uncommon force.

We had fed the heart on fantasies
The heart's grown brutal from the fare.

The strength of these lines does not rest in the power of the metaphor, for it is exceedingly foggy; rather, it seems to have a pertinence which cuts to the heart of our human situation. Specifically, we have been faced with some fantasies or what seem to be fantasies in education which need discussion and clarification. Education, we have learned, can become brutalized by its fantasies.

The first of these fantasies involves the statement, "We learn by doing." This assertion is common coin in all areas of American education. No one dares treat it as anything other than one of those hallowed maxims which time has placed clearly

beyond the province of criticism. Yet, serious reflection, and some elementary attention to what philosophers call epistemology should have helped us to understand years ago that we actually learn little or nothing by "doing." The repetition of physical motions without thought can become a fairly paralyzing and numbing experience, as the cult of activity in religious education indicates today. As it has been used, John Dewey would never have sanctioned the phrase. He was far too good an epistemologist for that. The modification that we have been groping for is summed up in the addition of a phrase, "We learn by thinking upon what we are, at the same time, doing." It is conceivable that we can learn to *think* by doing and conversely to *do* by thinking, but the practice of physical activity or manual dexterity without the process of cognition will sooner turn man into an animal than into a civilized being.

This would be sufficiently confusing to those on the local level to keep them perplexed for all time, but in addition another element has played an important part in this confusion. This is the situation that results from the domination of religious education by pragmatic theories. This school of thought maintains that *meanings* are defined solely in operational terms. Here again the cult of action finds theoretical sanction. Somehow we feel a certain nostalgia for the idea that meanings are more basically of the mind and need not be determined *solely* by their identifications with objects in the world. It would be difficult to see how these meanings could derive their significations from any source by the persons "who mean" or possess the "meanings." The formulation of meaning is one of the most creative acts man can accomplish and to sever him from it is to strip the world also of meaning. It might, to be sure, be true to assert that there could be lovely streams, breath-taking sunsets, awe inspiring spectacles in nature without any human to see them, but it wouldn't be a distinction of the slightest importance, for the insertion of human valuations gives the statement what little credence it carries.

As we probe further we come upon descriptions of the old bug-a-boo, the learning process itself. In a prominent leadership training Audio Visual kit which has had wide use in Protestant circles and which apparently represents the best thinking of leaders in the field, we are presented in capsule form the story of "how persons learn." The presentation, we hasten to add, is effectively organized, but some of the points covered need to be held up to closer scrutiny.

We are told, for example, that persons learn in the following ways through the five senses, by doing, by imitation, through association, and through accepting goals.

The role of the senses we do not deny, but we are astonished to find that they are placed in a dual role — both "terminus a quo" and "terminus ad quem," the beginning and the end of learning. We wanted very much to ask at this point if the senses had help in bringing experience to consciousness. The presentation seems to come to the point in one place when it states that "those senses in various combinations with other ways of learning are vital to the learning process." Then the question is promptly dropped and we are asked to discuss the question "What did pupils learn through their senses in your church school last Sunday?" Of course everything a child hears, sees, smells, touches, tastes, can be classed as learning and the simple answer to the question is "everything" — *if* our child learned *anything*! But the question is begged for we are still uncertain and unwilling to assume that learning took place, although there was a great deal of *sensate* experience. What was in sensation may never become actual knowledge. Yet we are not advised of this possibility and the reason seems to be that most empiricists, (and who would be caught as anything other than an empiricist today?), stand pat on the contemporary dogma of "sense certainty."

Apparently the immediate areas of sensation possess certainty in this school of thinking and the term learning is properly applied whenever sensation is present, for our document states baldly, "His five senses,

singly, or in combination, enable the child to learn something about the church." Obviously this sense-certainty is available in a way in which the certainties of the intuitionist and the religious mystic are not available. All this is so dubious in the light of what a struggling Director of Religious Education is faced with that he can only repeat the Biblical plea, "come, let us reason together." With all this in the background it is with some trepidation that we approach the statement that persons learn by *imitation*. Here again we are confronted with the same theme, for this is a tour de force in the direction of the cult of action. Again, it is to be doubted if we ever learn anything by imitation unless reflection plays a part in the process. We have all been apprised of the values of "role playing," "socio-drama," and on the Kindergarten level, of "animal imitations," and we know that children are notorious imitators. If a child imitates an elephant, a bird, a horse gallop, what is learned? Confidence, we suppose, or poise, but certainly not the qualities of "elephantness" or the great equine virtues, whatever they may be. Perhaps the child learns to accept himself, but even this we doubt, for we have a feeling that there is a certain hypnotic, mesmerizing quality to physical imitation which may not have the slightest relation to learning; for action, we have learned, becomes an end in itself and creates the illusion of self-sufficiency. At any rate the many centuries that we have used "The Imitation of Christ" and Kempis's understanding of "imitatio" should have helped us understand that imitation is merely a means and cannot reach beyond the state of "artificial likeness" in its use unless the cognitive structure of the personality is effected. The process of religious imitation without religious conviction should have put us on our guard about this so-called avenue of learning long ago.

At the next point we are told that persons learn through *Association*. The question naturally arises, "association of what?" We are told, in answer to that question that persons learn through association with

others, elders, great people of the past, and through relating new knowledge to old knowledge (although we are not told how this knowledge was achieved). In fact, it has been most difficult to find a spot in this process where knowledge came into being, for we never reach beyond immediate sensation, so we are suspicious that something has been hauled in the epistemological back door! Perhaps these are those original, simple ideas of Locke or the unassociated impressions of Hume. We can account for their presence in no other way. If this is the case (and we are by no means certain that it is), we have a realism here that "out Locke's Locke."

Right here it would be a welcome relief to find something with which we might agree but when we read on we find that persons learn through *accepting goals*. Few would try to deny the effectiveness of goal directed behavior since the publication of Professor Morris's work on this subject and perhaps we should have expected a rather thorough stimulus response psychology in the presentation of this point. It is even more thorough than we had anticipated. The determinants of behavior are (1) responses and recognition from other people, (2) adventure and sense of security, (3) a feeling of power or mastery. This is a pretty strong dose of egoistic psychology. We wonder if persons ever accept altruistic goals? This is very discouraging to those of us who felt that there was some measure of altruism possible in man. Furthermore,

can man learn anything but more self-seeking and egoism from the pursuit of such goals?

In conclusion, we want to point out that there is no ontology in this entire picture, but merely a philosophy of action. There is, in other words, no equivalent meaning for what we describe as the existential predicate "is." Everything *is* what it *does*, and so in the presentation we have just reviewed we find that learning *is* what learning *does*, and we hate to suggest it, but we wonder if persons ever learn by *thinking*? If so, this is never hinted. Perhaps someone can enlighten the writer on this rather old-fashioned notion.

We seem to be at a decisive turning point in educational theory. It is in this sense that we have used the word "crisis" as a title for the subject matter of this article. If we are to escape the solipsism that educational theory is in, it would seem wise for educators to reverse the trend, (as one writer has said), to sit down to a metaphysical meal before saying epistemological grace. Mr. Allport makes us even more conscious of the need for this ordering of things when he writes, "in recent years a revolution has occurred in the psychology of perception." In the light of such a revolution it would be highly rewarding for religious educators to sustain a body of healthy criticism, analyzing the implications of this revolution for the teaching of religion.

RELIGION IN CURRENT MAGAZINES (Concluded)

NEW RELIGION: Criticizing what he calls "public school religion" Leo Pfeffer writes on "A New Religion in America," in *The Jewish Digest*, Sept. '57.

TEN COMMANDMENTS: The American Legion Magazine, Sept. '57, comments editorially on displaying these in public schools.

* * *

MINORITIES: The minorities want "hands off" in teaching religion in public schools, according to Louis Cassels, United Press Staff Correspondent in Washington. The articles appeared Sept. 1 and 8 in newspapers on the UP syndicate list.

SIGNIFICANT EVIDENCE

Ernest M. Ligon

Professor of Psychology, Union College

William A. Koppe

Research Associate, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 31, Number 2, April 1957.

I. ABSTRACTS ON LEARNING

The evidence presented here indicates that the ideas to be learned should be presented as directly and simply as possible. So-called "attention getters" probably inhibit learning. Good examples may interfere also.

2386. Adelson, Marvin, Muckler, F. A., & Williams, A. C., Jr. (U. Illinois, Urbana.). VERBAL LEARNING AND MESSAGE VARIABLES RELATED TO AMOUNT OF INFORMATION. In Quastler, H., *Information theory in psychology . . .* (see 31:291-303). — The number of trials necessary to learn verbal materials to a fixed criterion was examined as a function of the number of alternatives and the probability structure of the source which generated the materials. As the average information per signal is increased, the average number of trials necessary to attain the criterion increased. — L. Pollack.

2398. Beecroft, Robert S. (St. U. Iowa, Iowa City.). VERBAL LEARNING AND RETENTION AS A FUNCTION OF THE NUMBER OF COMPETING ASSOCIATIONS. *J. exp. Psychol.*, 1956, 51, 216-221. — "Previous studies of verbal learning have indicated that interference in learning increased with the number of competing associations. Four paired adjective lists, varying in the number of competing associations per pair, were learned by the anticipation method and recalled 24 hr. after learning. The results agree with previous findings that competing associations handicap performance early in learning and that intralist similarity does not affect recall." 23 references. — J. Arbitt.

2447. Lambert, Wallace E., & Paivio, Allan. (Mc-

Gill U., Montreal, Que., Can.) THE INFLUENCE OF NOUN-ADJECTIVE ORDER ON LEARNING. *Canad. J. Psychol.*, 1956, 10, 9-12 — By the anticipation method, 20 Ss memorized 28 words spaced so that each group of 4 words had a noun and 3 relevant adjectives. When the noun preceded the adjectives related to it in each group the entire list was learned with fewer trials and fewer errors than when the noun followed the related adjectives of each group. However, fewer errors were made in learning nouns in the adjective-noun order than in the noun-adjective order. — R. S. Davidson.

Although learning during sleep has sometimes been demonstrated (but not found here), the idea is more romantic than realistic since much effort is needed to learn a very little bit.

2413. Emmons, William H., & Simon, Charles W. (The Rand Corp., Santa Monica, Calif.) THE NON-RECALL OF MATERIAL PRESENTED DURING SLEEP. *Amer. J. Psychol.*, 1956, 69, 76-81. — A list of 10 one-syllable words were repeated as many times as possible (sleeping state was monitored by a continuous EEG record) to 9 Ss during an 8-hr. sleeping period. No results indicating the possibility of learning (as measured by subsequent recall) during sleep were obtained. — R. H. Waters.

The fact that learning can transfer from one sense to another strengthens the argument of presenting material via as many senses as possible to reinforce learning.

2419. Gaydos, Henry F. INTERSENSORY TRANSFER IN THE DISCRIMINATION OF FORM. *Amer. J. Psychol.*, 1956, 69, 107-119 — 86 adults were

divided into two equal groups. One group learned to discriminate geometric forms visually and then were required to recognize them on the basis of tactile-kinesthetic cues. The second group reversed this procedure. The transfer, on the basis of saving scores, was positive, amounting to 74% and 88% for trials and errors, respectively, when transferring from vision to touch and, similarly, 84% and 95% when transferring from touch to vision. — R. H. Waters.

II. ABSTRACTS ON CHILD DEVELOPMENT

These two abstracts point to desirable personality characteristics to be developed in children.

2533. Barron, Frank. (U. California, Berkeley.) THE DISPOSITION TOWARD ORIGINALITY. *J. abnorm. soc. Psychol.*, 1955, 51, 478-485. — Originality is defined in terms of uncommonness of response to 8 tests. Two groups of S's selected from 100 U. S. A. F. captains, the regularly original and the regularly unoriginal, are used to test a set of 5 major hypotheses which generate 15 predictions concerning originality. 12 of the predictions are confirmed. Originality is found to be related to independence of judgment, to personal complexity, and to the preference for complexity in phenomena, to self-assertion and dominance, and finally to the rejection of suppression as a mechanism for the control of impulse. — L. R. Zeitzlin.

2565. Murphy, Gardner. WHAT CONSTITUTES A WELL-INTEGRATED PERSONALITY? *Menninger Quart.*, 1956, 10(1), 1-9. — The well-integrated personality is "one which utilizes effectively and without conflict all that it possesses." It is quite evident today that there are great waste and conflict in utilizing the intellectual and emotional components of personality. "There are many kinds and forms of personality integration. Those most worthy of the name are those which actually integrate all the definable components in human nature; those forms of group organization in which each individual finds most complete integration are apparently the same ones which reduce inter-individual hostility and make achievement of human group goals most feasible." — W. A. Varvel.

Lois Murphy indicates the need for "emotional band aids" for children.

3192. Murphy, Lois B. EMOTIONAL FIRST AID FOR THE YOUNG CHILD. *Menninger Quart.*, 1956, 10(1), 19-22. — Each child's fear or disappointment is his own; there are no band-aids for emotional hurts. Rather, we must watch to see what helps each individual child and how he tries to help himself, and use our ability to reinforce the natural recuperative power that belongs to each child. — W. A. Varvel.

III ABSTRACTS ON GROUP PROCESSES

These two abstracts point to important characteristics of functioning groups.

2690. Crockett, Walter H. EMERGENT LEADER-

SHIP IN SMALL, DECISION-MAKING GROUPS. *J. abnorm. soc. Psychol.*, 1955, 51, 378-383. — Analysis was made of emergent leaders in decision making conferences in 72 business and government organizations with the findings showing: (1) Emergent leaders were present where designated chairmen were not adequate as leaders; (2) Emergent leaders were present where cliques existed and where there was low congruence of motivation; (3) Compared with others in the same group, emergent leaders had relatively high rank and expertness; (4) Emergent leaders had high personal motivation; (5) Emergent leaders were rated high by other members with regard to being needed in the group. — L. R. Zeitzlin.

2696. Gerald, Harold B. (U. Buffalo, N. Y.) SOME FACTORS AFFECTING AN INDIVIDUAL'S ESTIMATE OF HIS PROBABLE SUCCESS IN A GROUP SITUATION. *J. abnorm. soc. Psychol.*, 1956, 52, 235-239. — "The data supported the following 2 hypotheses: (a) the more successful an individual's past group experience, the more favorable is his subjective likelihood estimate of subsequent success via group action, and (b) the more equivocal the information possessed by the individual concerning an alternate course of action available to him, the less certain is he of his subjective likelihood estimate of success via that course of action." — L. R. Zeitzlin.

IV. ABSTRACTS ON RACE RELATIONS

These two source books will contribute to our understanding of present race difficulties.

2771. Frazier, E. Franklin. (Howard U., Washington, D. C.) THE NEGRO IN THE UNITED STATES. (rev. ed.) New York Macmillan, 1957, xxxiii + 769 p. \$6.40. — This revision (see 23: 4748) while containing the same number of chapters and general outline as before emphasizes the integration of the Negro into American society. Tables and diagrams have been revised and a new diagram added in order to show the relative increase in the Negro and white population, the continued decline in the area and Negro population of the Black Belt, and the urbanization of the white and Negro population during the first half of the twentieth century. Race relations in the border cities and data on changes in Harlem have been revised and added. Special attention is given to the problem of education and the impact of the Supreme Court. 46-page bibliography. — C. K. Bishop.

2772. Ginzberg, Eli. THE NEGRO POTENTIAL. New York: Columbia University Press, 1956, xvi + 144 p. \$3.00. — This book considers the untapped potentialities of the Negro and how they can best be utilized. 6 chapters deal with the challenge of the Negro, his expanding economic opportunities, the crucial problem of educational preparation, his success in the Army, the problem of better preparation for work, and finally lessons for manpower policy in regards to more efficient use of the Negro. — C. K. Bishop.

RELIGION, SOCIETY AND THE INDIVIDUAL

By J. MILTON YINGER, *Oberlin College*. This is a systematic analysis of the sociology of religion in terms of contemporary theories of sociology, anthropology, and psychology. Attention is focused on the relationship of religion to the total social structure and to individual tendencies and needs. Readings supplement the author's discussion. A reader reports —

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RELIGION IN MODERN LIFE

By GEORGE G. HACKMAN, CHARLES W. KEGLEY and VILJO K. NIKANDER, *all at Wagner College*. Using various approaches to religion — historical, systematic, practical — this new book examines the nature and function of religion and of religious knowledge in the modern western world, from the Christian viewpoint. A professor writes —

"It is the type of work that is sorely needed on the academic scene today. . . . The authors of this manuscript show an excellent grasp of their subject matter and an awareness of the live issues in religion today."

1957 480 pages \$4.25

THE PSYCHOLOGY OF RELIGION

By WALTER HOUSTON CLARK, *Hartford Seminary Foundation*. A survey of the psychology of religion, this comprehensive text describes the manifestations of religious experience in its various aspects, considers its dynamics, and traces religious growth. A pre-publication reader writes —

" . . . there is none other as good! When I ask myself what alternative text there is that would be equally satisfactory, I find there is none. . . . James's Varieties is one of the great books of the century — and discourages all other writers who attempt the field — but students want something more up-to-date."

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BOOK REVIEWS

Essentials of Social Group Work Skill. By HELEN U. PHILLIPS. Association Press: New York, 1957. 180 pages. \$3.50.

This book is well described by its title for it deals only with the skills essential to the specialized area of social group work practice. A worker designated as a social group worker performs many other functions in addition to his service to groups. In his other functions he uses other skills equally essential in the performance of his total assignment, but Miss Phillips makes a contribution to the task of identifying the social group work component which makes this skill a specialization in social work, when she concentrates so wholeheartedly upon the "stimulation and conscious use of group relations in process with the worker, toward the goal of social growth of the persons and groups served." (p. 141)

While Miss Phillips discusses the skill of social group work practice under four categories, she frequently emphasizes that these sub-skills are used simultaneously and therefore she is presenting one skill discussed as having four component parts. This is a difficult concept for the reader to hold, but it is important to do if the full value of this book is to be received. In the conclusions Miss Phillips says, "One aspect of skill can be used helpfully only if it is interwoven with the use of all the others." (p. 171)

In the chapter on skill in using agency functions three of the five skills which compose the social group work method are presented: intake, service within group meetings and service to individuals. While preparation for group meetings and writing and evaluating group records are implicit they are not discussed. In this presentation the author attributes the scope and the limitations of the activities of social group workers to the function of the agency rather than to the elements inherent in the social group work method itself. She says, "Since the function of the agency includes helping group units to develop in socially useful ways as well as helping individuals, the worker's attention must simultaneously be on the development of the group as a whole, and on each individual's use of the group." (p. 68) This is the enunciation of a basic principle of the practice of social group work in any setting. This is the difficult dual focus (not foci) which every social group worker must learn to keep constant. If the agency wishes to provide this type of service to its clientele it will employ a social group worker just as it would employ a nurse for its well-baby clinic or a doctor to give physical examinations.

The limitation of the skill of social group workers to that of helping group units to develop and of enabling individuals to use the group experience more effectively is rooted in their professional identification and education not in the function of the agency of their employment. This is not to deny that satisfactory agency service is

possible only when the skill involved in carrying out the function of the agency and the skill of the workers are equated.

Throughout this chapter the author repeatedly attributes the principles which the worker follows as he finds his direction and balance between serving groups and their constituent members, to the function of the agency rather than the inherent elements of the social group work method. In this discussion there is an implication of simplicity and specificity of agency functions which this reviewer has never known in any of the settings in which social group work is practiced. Studies of practice and of workers' reactions to agencies' statements of function seem to indicate a generality of function which places most agencies in multi-functional category. This results in employment of workers from several professions and the responsibility of each worker is therefore governed by the limitation of his own professional skills in carrying out the purposes of the agency.

This confusion is increased by the use of the term "group work" agency. Most agencies in which social group work service is offered also offer other kinds of services to groups and individuals such as the services of Physical Educationists, Nursery School teachers, Adult Educators, Social Case Workers, Nurses, Psychologists, Physicians, Ministers and others. In an agency where services are given by any combination of the above mentioned professionals the appellation of "group work" agency is not only a misnomer but confusing to all concerned. When the use of the term group work is limited to a method of social service, clarity of understanding and of interprofessional relationships will be advanced.

Throughout the three remaining chapters, Miss Phillips describes and illustrates the essential feelings, attitudes and consequent skills which enable the social group worker to help the group to develop strengths and achieve the kind of responsible behavior which results from the growth and change of their constituent members. This is not a "how to do it" book. There are no easy techniques or devices suggested. Reading these chapters of descriptive artistry is rewarded by an increased respect for the quality of personality and quantity of knowledge and understanding revealed by the social group work practitioner.

Miss Phillips has made no attempt to identify the socio-psychological concepts or the derived principles which undergird the skills of use of "Communication of Feeling," the "Reality of the Present" and "Group Relations." (Chapters IV, V, VI) This omission limits the value of the book as a text for students engaged in learning to become professional social group workers. The book does present a warm and accurate description of services to groups and their members which is expected from the skillful social group worker. It should be read by all practitioners, board and committee members who are interested in the po-

tentialities of the use of the social group work method. — *Gertrude Wilson*, Professor of Social Welfare, University of California, Berkeley.

Bible Dictionary for Boys and Girls. Compiled by MANUEL AND ODETTE KOMROFF. Philadelphia: John C. Winston Co., 1957. vii + 84 pages. \$2.95.

This is an attractively printed book, made especially bright and cheerful by the Steele Savage illustrations. It is a quite obvious effort by two non-specialists in the Bible to capture the market on the current interest in word-books. And it is not without merit, although one doubts if a \$2.95 book of so little thoroughness would be a good investment for parents. Church school teachers certainly would not find it adequate. Take, for example, one item: "laying on of hands." The entry under that reads simply, "An act of blessing or benediction." Many children would not know the meaning of either "blessing" or "benediction," neither of which is listed in the word-book. And a teacher wanting to explain further (or a parent) would have no resource to go by. On the other hand, the illustration of a "phylactery" is better than the eleven lines of words devoted to its description. — *Kendig Brubaker Cully*, Professor of Religious Education, Seabury-Western Theological Seminary, Evanston, Ill.

Religion and the Christian Faith. By HENDRIK KRAEMER. Philadelphia: The Westminster Press, 1957. 461 pages. \$6.00. (Also published by Lutterworth Press, London, 1956).

Dr. Kraemer has been a world figure in discussing the relation of Christianity to other faiths and philosophies for many years. His *The Christian Message in a Non-Christian World* (1938) aroused a controversy which this new volume will do nothing to allay. He considers *Religion and the Christian Faith* a fulfillment of tasks unfinished in the earlier work.

After treating with well-informed discrimination the historical, sociological, psychological, and philosophical analyses of religion, he concludes that none of these allow sufficiently for the supernatural or divine "action" of God in the religious encounter. Only theology gets at the essence of this relation. Biblical theology has an epistemology of its own which possess a validity that no other discipline can touch. In fact, this epistemology is "the exact reverse of all other ways of knowledge and experience" (p. 450.)

Christianity is the "caller-in-question of all religion and philosophy" (pp. 270, 272) and as such has a superiority to them that is never overcome. The biblical theologian must be tolerant, never condescending, but he must love those who differ in outlook (p. 373), while not compromising or accommodating to them. Since Christ was the center of history, his words of God are direct and authoritative. He gave his followers faith, which is an "unconditional trust in God and what He says and does, which comes to a man without knowing how and why." (p. 430.)

A wealth of scholarly information resides in these pages. Kraemer reviews the most important theological interpretations of religion from the

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first century of the Christian church until the present. He adds an exposition and critique of Radhakrishnan's philosophy of religion, which he takes as typical of Indian thought. Tillich comes in for careful analysis (and rejection as usual) as a leading American theologian with German roots.

Quite evidently Kraemer enjoys polemic and all manner of theological forensics. He employs luscious invective with announced gusto. Radhakrishnan, for example, is termed "a master at throwing around a great quantity of obvious half-truths" (p. 135), and Sertillanges reflects "the typical Roman Catholic attitude in its imposing brilliance and superficiality" (p. 167.) This sounds like a professor who enjoys the snickers of the classroom, where his giant-killing antics cannot be properly brought to time by the giant himself. Nevertheless, such phrases as, "the Bible is the serum against the disease of philosophizing" (p. 315), and "religions are no more alike than white horses and white dogs" (p. 72), are vivid, even after being properly treated by the salt-shaker.

Kraemer has had a thesis to prove ever since he read the Bible for the first time. He is bound and determined to reason out the implications of biblical revelation, while castigating his tool of reason. He has an abiding faith in the faith of biblical leaders without seeing that he believe this faith reasonable. He recognizes profound contributions in non-Christian religions without seeing that the love of God for man is shown to be as great as he says, only if He be found in them as well as in Christ. He repudiates "experiment with God" (p. 370), without recognizing that, "O taste and see that the Lord is good," remains the lasting strategy of the successful missionary. He keeps "natural" and "revealed" theology forever at variance (p. 360) without recognizing that the latter remains esoteric, abstract, and eventually trivial and irrelevant without the former.

Well, you can have this performance if you want it. It is a classic illustration of how to hang on to an outlook on God and the world which early religious experience of a conservative sort found satisfying. The tools of scholarship are well known to Kraemer. But if they are used only to prove such a thesis, can they be truly useful? — *Louis William Norris*, President MacMurray College, Jacksonville, Ill.



Elementary Education in Ancient Israel. By ELIEZER EBNER. New York: Bloch Publishing Company, 1956. 128 pages. \$3.00.

This is an interesting and enlightening little volume for those seeking further information about the origins of universal Jewish education which Dr. Ebner correctly ascribes to the Tannaitic period, or in the years between the first century BCE and the third century CE. While it is true that in Biblical times it was the father's duty to instruct his son, and during the Greco-Roman period we have good reason to believe there were schools for the instruction of the children of people with means, it was not until the Tannaitic age that schools were made available to all Jewish boys. (By and large, girls received instruction at home and only in the rudiments and in domestic arts.)

However, when this transition was made and the nature of its educational program are questions about which scholars have been debating for years. There are somewhat conflicting reports given in the Jerusalem and Babylonian Talmuds, and the dates ascribed to the school reform of Rabbi Joshua ben Gamala, who is credited with the achievement, vary more than two centuries in some instances. The controversy is clearly presented in Dr. Ebner's chapter dealing with the "Origin and Development of Elementary School" (Chapter 2).

The author sees the matter as a three-stage process: the establishment, first, of a school in Jerusalem by Rabbi Simon ben Shetah around 70 BCE; secondly, the creation of schools in the main cities of the outlying areas, primarily for older boys who apparently were unable to obtain an education when they were young; and finally, following the unsatisfactory results of this system, the introduction by Rabbi Joshua ben Gamala of a widespread system of elementary school education throughout Palestine sometime toward the end of the first century CE. This is an interesting thesis and one that has considerable merit even though it cannot be definitely proven because of the meagerness of the evidence and the difficulties of dating those references which do appear.

Limitation of space does not permit discussion of other sections of this volume which include descriptions of the elementary teacher, school procedures, the curriculum, and methods of instruction, except to point out that instruction centered about the teaching of Bible, and secular studies, such as Greek, were generally prohibited in the Jewish school. Interestingly, one system of instruction called for the child to begin his learning of Hebrew in a functional manner, through study of important parts of the liturgy originally from the Bible.

While some scholars will undoubtedly disagree with certain of Dr. Ebner's inferences, teachers of education and others interested in a clearer picture of elementary education among the Jews at the turn of the Common Era will be well-rewarded by a reading of *Elementary Education in Ancient Israel*. — *Sylvan D. Schwartzman*, Professor of Jewish Religious Education, Hebrew Union College, Jewish Institute of Religion, Cincinnati, Ohio.



The New Jewish History, volume II. By MAMIE G. GAMORAN. New York: Union of American Hebrew Congregations, 1956. 271 pages. \$2.25

This is the second of a three-volume series of Jewish history textbooks for intermediate grade children (grades 5 through 7) of the religious school. It continues the story of the Jewish past following the Maccabean revolt to the expulsion of the Jews from Spain in 1492. As such, the volume is intended to be used by pupils approximately eleven years of age.

This is only one of several similar types of history series published for the Jewish religious school within recent years. While this reviewer finds merit in the general format of the volume and in the fact that Mrs. Gamoran has wisely de-emphasized Jewish persecution during the Middle Ages, he cannot share the optimism of the Editor's Intro-

duction that *The New Jewish History* series aims at making Jewish history interesting and dramatic for the child.

In this respect, Mrs. Gamoran's work is no more "interesting" than any of the other worthwhile series of history textbooks already in existence, such as *The Jewish People* by Deborah Pessin and the series by Dorothy F. Zeligs. The facts as presented are accurate enough, but this in itself does not necessarily make a volume "dramatic." There is far too much attention paid to detail that does not contribute to the advancement of an interesting story, as for instance in the treatment of the descendants of the Maccabees. Nor, except for the beginnings of a few chapters or units, has the author made any real attempt to relate the material to the experiences of the child, either in terms of Jewish or general life. Even the style itself leaves much to be desired since it appears to talk down to children.

All of this, however, is over and above the more basic question of whether as complex a subject as systematic, chronological Jewish history should even be taught to fifth, sixth and seventh graders on a one-session-a-week basis. This reviewer holds it is a mistake to do so, for Jewish history as Mrs. Gamoran and others present it calls for capacities beyond most children of this age. It demands a broad understanding of events taking place simultaneously in many countries (with all of the social, economic, political and religious developments involved), a rather sound knowledge of geography, the ability to read effectively and grasp a vocabulary of many new and often difficult-to-pronounce names and terms, plus — and this is crucial — sufficient maturity to deal intelligently with the significance of what is described. Preliminary findings of a study which is now in progress would indicate that this reviewer is justified in his skepticism about the efficacy of such instruction.

So, to begin with, *The New Jewish History* series confronts factors that make a desirable outcome well-nigh impossible. Knowledge of some of the results with the first volume, and a careful reading of the second volume leaves this reviewer with the feeling that this series is bound to run into much the same problems as others already in existence. — *Sylvan D. Schwartzman*, Professor of Jewish Religious Education, Hebrew Union College, Jewish Institute of Religion, Cincinnati, Ohio.



One Marriage — Two Faiths; Guidance on Interfaith Marriage. By JAMES H. S. BOSSARD and ELEANOR STOKER BOLL. New York: Ronald Press, 1957. 180 pages. \$3.50.

Here is a book that every person who is giving consideration to marriage with a person of a different religious faith should read. American life has so developed as to give rise to increasing proportions of interfaith marriages. Ministers and social workers join in the testimony that it forms one of the most emotionally loaded problems with which they have to deal in modern American life. Here is a volume that fills a real need. It sets out to view fairly and objectively the factors that have contributed to the formation of interfaith marriages and what can be done about them. The reasons for the increase of interfaith marriages are frankly faced.

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The authors point out clearly that so often the young people think of marriage, because of the emphasis placed by modern movies and other social factors, as a matter of personal love. If they love one another, that is all that matters. However, the authors carefully point out that such an interpretation is not a long-range one, inasmuch as marriage is more than just a union of two individuals. Each marries the particular culture in which the other partner was brought up.

Emphasis is placed on the fact that all of the great religious bodies take stands against mixed marriages. One of the strongest sections of the book is the chapter on "Husband and Wife." Here it is seen that the real problem of mixed marriages comes when children arrive.

The volume is clearly written and of such form and spirit as to make it attractive to young people. The authors do not claim that all interfaith marriages are failures and set forth some solutions that have apparently worked.

Toward the end of the book this significant paragraph appears:

"The long-range point of view in regard to family life cannot be emphasized too strongly. Most of the persons who contemplate making mixed marriages are young, which means that they only consider the first stage of family cycle. That is, they think in terms of husband-wife relations. Youth finds it hard to accept the inevitability of middle and old age and to visualize the problems they bring. Whatever the possibilities of happiness in mixed marriages, the path to them must ever be through the areas of understanding and tolerance, compromise and mutual respect. Family happiness is not an accident nor a gift nor an incident. It does not come by legislative fiat, priestly blessing or the result of ordering and forbidding technique. It is not created by sermons from pulpits or denouncements in the daily press. From these and other sources may come counsel and guidance, inspirations and suggestions, but at best these are but threads which each family can weave into its own fabric, as the loom of its daily life shuttles back and forth in the continuing give and take of group living."

Here is a good book for a pastor to read and study and have available to loan to young people who face the problem of marriage with someone of a differing faith. — *H. Clifford Northcott*, Bishop, Wisconsin Area, The Methodist Church, Madison, Wisconsin.



St. Ignatius Loyola: The Pilgrim Years. By JAMES BRODERICK, S.J. Farrar, Straus and Cudahy, 1956. viii + 372 pages. \$5.00.

Broderick's purpose in writing this biography "is rather to show history and the grace of God making St. Ignatius" than to show Ignatius as a maker of history. So the book does not aim at completeness, but deals chiefly with the formative period in the saint's spiritual life, the years between his first tentatives at sanctity after he was wounded at Pamplona in 1521 and his first Mass in 1538. The first chapters present what is known of Ignatius' ancestry, birth, and earlier career.

A happy combination of extensive historical scholarship and literate style enables the author

to place his reader in Ignatius' milieu and to introduce the man himself with a rare sense of immediacy. Often the saint is allowed to speak in his own person through translations of his letters or the writings of his companions, all published in the original in the *Monumenta Historica Societatis Iesu*. In this connection it will be of interest to note that Mr. William Young, S.J., has recently published a full English translation of Ignatius' relations to his associate, Father Luis Gonçalves da Camara, which cover the period under discussion and are frequently quoted in this book.

I have noted a few errors in the mechanics of the book, as when photographs are apparently promised in the Preface, while none are to be found in the text, though there are four maps. On p. 114 read *Peregrinatio Aethiopiae* for *Peregrinatio Silvae* — this work is not found listed in the Index. It might be useful to have citations for the quotations from English literature on pp. 113, 146, and 269. The picture of Ignatius on the jacket is unusual and aptly chosen. — *Michael McHugh*, The Catholic University, Washington, D. C.



Naught for Your Comfort. By TREVOR HUDDLESTON. New York: Doubleday, 1956. 253 pages. \$3.75.

Trevor Huddleston, an Anglican priest, lived in South Africa for twelve years until his transfer in 1955 to other work. As head of the celibate order, the Community of the Resurrection, he was in charge of a parish and a secondary school in an African section of Johannesburg. His opposition to *apartheid*, on both theological and political grounds, is impressive, but his efforts and those of other "liberalists" have received little support from white South Africans.

The Dutch Reformed Church's position is: "Equality between natives, coloureds and Europeans includes a misappreciation of the fact that God, in His Providence, made people into different races and nations. . . . The natives must be led and formed towards independence so that eventually they will be equal to the Europeans, but each on their own territory and each serving God and their own fatherland." This is total *apartheid*, a position unacceptable to Dr. Daniel Malan, former predikant, when he was Prime Minister. In an illuminating comment on the indifference with which white South Africa received the Fagan Report of 1948, Huddleston says that it is not a desire for "such a negative state of affairs as 'separation' in itself that has so stirred enthusiasm . . . but 'white supremacy, now and always.'" Everything (speeches; policies on native housing, native education, native socio-economic conditions; native laws; native religion; acts implementing policy) "must be measured by this yardstick. *Apartheid* itself must be secondary always to the simple issue of 'white-man boss.'" According to Huddleston, the doctrine of white supremacy is held by the "English" section of the population as well as by Afrikaners. Afrikaner theology and Anglican, Roman Catholic and Methodist apathy have created the present situation.

The creed of the Minister of Native Affairs is clear and simple: first, social separation between the white and black races is essential if white civili-

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zation is to be preserved; second, the presence of Africans is essential, but there is no room for them in European society above the level of certain forms of labor; and third, while industry is located in the towns, there must be no permanence about housing for Africans.

The author cites cases from his own experience to show the effects of passport restrictions, pass-laws, the destruction of an African freehold township, deprivations for Africans in the fields of music and sports, deportation from town to the backcountry, the complete control of the state over education, and other features of the police state. Parallels are drawn between the policies of South Africa and Nazi Germany.

Huddleston has no doubt about the outcome of affairs in South Africa over a period of fifty years, but in the immediate future he expects to see a strengthening of the application of the *apartheid* policy. He dodges no issues, including those of mixed marriage and the responsibility of the Church to stand against white supremacy.

This is an eloquent, informative, authoritative, and powerful book. — *George E. Simpson*, Professor of Sociology, Oberlin College.

Encyclopedia of Morals. Edited by VERGILIUS FERM. New York: Philosophical Library, 1956. 682 pages. \$10.00.

The inescapable question concerning an encyclopedia is what principles directed the choice and form of the material. In this case the answer is a complex one. According to Dr. Ferm, the aim has been to present substantial articles in the areas of anthropological and ethical data and theory, with ample cross references to a multitude of ideas more or less related to morals. (p. v)

However, I am at a loss to detect what principle of organization was used to determine the editor's choice of material or form. We find informative articles on the religious and moral practices of the Riffs and Zunis, along with equally substantial treatments of Dewey, Plato, or Reid, and even wider gauged discussions of Muslim and Puritan morals, or Major Ethical Viewpoints. Such a heterogeneous group of articles, many of them dealing with specific ethical theorists, some of which are of relatively minor status, many developing anthropological data of relatively minor groups, gives us an unbalanced volume. On what basis, for example, is Jesus put into a cross reference while Goethe rates a full article? Why is Jonathan Edwards subsumed in Treatments of Moral Philosophy and Puritan Morals, while the Rio Grande Pueblo Indians are treated at length? Why should Wilbur M. Urban be cast into a cross reference and the Sophists be given several pages? Are not the problems of determinism and value of superior significance to the practices of the Mundurucu Indians? The cross references are also occasionally misleading in implication, e.g. ecumenicity, see Quakerism, the Morality of (p. 157); homosexuality, see Soviet Morality, Current (p. 228); human life, see Soviet Morality, Current (p. 229); indulgence, see Tapirape Morals, some aspects of (p. 244); irreverence, see Hindu Ethics (p. 246); stupidity, see Novaho

Morals, (p. 599). Some of the ideas which are cross-referenced have only the vaguest connection with ethics or morals; and others call for either definition or more extended references.

In spite of this somewhat miscellaneous character, the encyclopedia does contain many concise and informative articles. It puts before us in readily available form a wide variety of data and theory, with which the serious moral philosopher and general student can work. It is not a thorough book, as it depends too much on its cross references. In fact, the work is a hybrid, half-way between encyclopedia and dictionary. A more complete encyclopedia has yet to be projected. The book's extravagant price will ward off some potential purchasers. — *Clyde A. Holbrook*, Professor of Religion, Oberlin College, Oberlin, Ohio.

Conversation with Christ: An Introduction to Mental Prayer. By PETER THOMAS ROHRBACK. Chicago: Fides Publishers, 1956. 171 pages. \$3.75.

Here is a helpful volume for those who want to begin the way of meditative prayer. In simple language, with frequent illustration, the author provides guidance over the "Royal Highway," which often seems too difficult for the average Christian to travel. The earnest soul, however, will not find it as difficult as it at first appears. If the counsels are faithfully followed, he will arrive at goals which will amply reward his efforts and will leave him no longer an "average Christian."

The title of the book is a clue to its message, namely, that true mental prayer is actually "conversation with Christ." For such conversation, the essential preparation is the art of placing one's self in the presence of Christ, by a vivid realization of His nearness and eagerness. That is to be followed by the selection of material for meditation, through the use of a spiritual book or by a picture of one of the scenes from the life of our Lord. Then follows "consideration" of the material by the intellect, aided by memory and imaginations, and by reflection, prompted by such questions as "who, what, how, why and with what dispositions." The reader is wisely warned that this is not to be an "enervating intellectual drill" but, rather, to be done in "the same manner as one reads an important letter from a friend — carefully, lovingly, and with attention to its meaning."

All this is preparation for the actual prayer in which one begins to "talk slowly, sincerely, and directly to Christ about the nature and significance of the event upon which he has reflected." This should be done naturally without search for exalted words and phrases but in our own native speech, however awkward and ungrammatical it may be. "Christ does not desire that we struggle and strain to produce affections and sentiments." Far better is it that "we acknowledge humbly to our Lord our weakness and spiritual poverty." This conversation should be protracted but wisely interspersed with periods of silence. Nor is it a one-sided affair, for "God will answer through inspirations and illuminations."

Written from the Roman Catholic viewpoint, this book should have a much wider reading than in the author's own communion. Many of the principles enunciated are of universal significance and will bring enrichment to the prayer life of all who practice them diligently.

This reviewer believes that there is a larger place in meditative prayer for the silence of the lips and the silence of the mind than is here recognized. The simple "loving attention to God," which the "Cloud of Unknowing" emphasizes, apart from intellectual analysis and activity of the imagination, has a rich ministry which needs to be more widely known. But perhaps Father Rohrbach would assign that to what he calls "acquired contemplation."

Recognizing the need for what the author calls "mortification," this reviewer would enter a disclaimer to the statement that "love to be perfect must be *exclusive*." Rather does it seem to him that love to be perfect must be *inclusive*; we should love all persons and things in God, and love God in all things and persons.

There are other points of disagreement, too, but the book on the whole is written with such sanity and sensitivity to individual differences, that it cannot help but bring illumination to anyone who seriously pursues the quest of Christ by mental prayer. — *Albert Edward Day*, Mount Vernon Place Methodist Church, Baltimore, Md.



An Introduction to Education in America. By GORDON C. LEE. New York: Henry Holt and Co., 1957 (rev. ed.). 624 pages. \$5.25.

Described by the author as offering "a systematic introductory over-view of the American educational endeavor presented in the context of the contemporary world scene," the book should be of interest to laymen as well as to college students. 27 chapters, each with questions for discussion and suggestions for further research, and a selected list of references, are grouped under seven headings: The Nature of American Society; Conflicting Purposes of American Education; The Organization of American Education; The Administration of American Education; The Preparation and Selection of Teachers; Organized Social Forces and American Education; and Fundamental Problems in Contemporary American Education.

This book is comprehensive in scope, yet not encyclopedic. It is logical in organization and has informative graphs based upon recent statistical data. Controversial issues relating to Federal support and control of education, the place and function of private education in a democracy, and the role of religion in public education are presented with clear and consistent statements of arguments, both pro and con, legislative enactments and court decisions. The author notes that where as religious liberty is guaranteed in all states by constitution or by statute, there is considerable variance in the extent to which the several states carry out the principle of church-state separation and that the nature of religious education is a major issue. Judgment on the overall success of "released-time" programs is impossible because of the varying objectives sought by different communities. The concluding chapter deals with the

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problem of academic freedom and academic responsibility.

This is a most useful book for professors who teach courses which are concerned with social policy in education, secular or religious. — *Floyd S. Gove*, Professor of Education, Oberlin College, Oberlin, Ohio.



A Rauschenbusch Reader; the Kingdom of God and the Social Gospel. Compiled by BENSON Y. LANDIS; with an *Interpretation of the Life and Work of Walter Rauschenbusch* by HARRY EMERSON FOSDICK. New York, Harper and Brothers, 1957. 167 pages. \$3.00.

In his preface, Dr. Landis writes, "The immediate occasion for the compilation of this Reader is the recognition in 1957 of the fiftieth anniversary of the publication of Rauschenbusch's first major work, *Christianity and the Social Crisis*." In his introduction to the volume, Dr. Harry Emerson Fosdick writes, "... His (Rauschenbusch's) books — *Christianity and the Social Crisis*, *Christianizing the Social Order*, *Prayers of the Social Awakening*, *A Theology for the Social Gospel*, and others — honored though they are in historical recollections, are not by many read and studied. This Reader is an endeavor to give to the new generation the gist and meat of them."

In these two statements we gain a perspective for an appreciation of this volume. Dr. Landis has done a magnificent job in bringing together significant large sections of material taken from the major publications of Dr. Rauschenbusch and by interpolation and interpretation has presented to the reader, in brief scope, an epitome of his efforts in social reforms. In addition to a collection of excerpts from his major literary works, the volume includes excerpts from Dr. Rauschenbusch's deliverances to a series of Baptist Congresses and other groups within his denomination. It is most interesting to sense his zeal for providing leadership in his denomination.

As one attempts to relate Rauschenbusch's social teachings to contemporary situations, two things become quite clear. The first is that certain details with special reference to the solution of social problems cannot be defended and the second is that the fundamental and basic principles embraced in his general position were for his day revolutionary and for ours sound and worthy of serious study. Much of his terminology is clearly out of date. His use of the words "Communism" and "Socialism" for example, connoted for him something vastly different from what we popularly understand them to mean.

Reinhold Niebuhr is reported to have said that Walter Rauschenbusch was "not only the real founder of social Christianity in this country but also its most brilliant and generally satisfying exponent to the present day." It is hoped that this volume will be read widely and that it may motivate many readers to face realistically and constructively the social issues of our day. — *Patrick H. Carmichael*, Dean, General Assembly's Training School, Richmond, Virginia.



Private Devotions for Home and Church. Compiled by JOHN J. STOUT. Philadelphia, Christian Educational Press, 1956. 173 pages. \$3.00.

Children's Book of Common Prayer; adopted from *The Prayer Book* used by the Protestant Episcopal Church in the United States of America. By VIRGINIA CRAMP. New York: Exposition Press, 1956. 89 pages. \$3.00.

Both of these books of prayers are focused upon family use, in either the home or the church. However, their language and idiom are quite different. Stout's compilation comes out of the Evangelical and Reformed tradition, with the prayers borrowed heavily from the German background of Moravian hymns, German lyrics translated by Susanna Winkworth, the Marburg hymnal, poems by Tersteegen, Stark's *Handbook*, the *Allentown Prayerbook* (1822), the Hugenot hymnal; a few from the Scottish Psalter and other sources complete the edition. The prayers, numbering about one hundred, cover most of the areas of private and public devotion, meeting needs from those of children to those upon the sick bed. The prayers are profound and meaningful, most of them focused for adult appreciation; though some are for family or for children.

The collection by Cramp is an attempt to paraphrase the exact language of *The Book of Common Prayer* for the use of Protestant Episcopal children. The children, by learning the pattern of prayer in their own Prayer Book language, and will thus move normally into the use of the Prayer Book with adult language when they grow older. The volume contains individual prayers for morning and evening, but most of the services are of a responsive nature for the various orders of the church, from baptism to the burial of a child. Like the former volume by Stout, this book meets its purpose seemingly well. Both books are of value to the home, though each volume is very distinct in its purpose, and the two are very different from one another in prayer idiom. — *Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



In Awe and Wonder; a Weekday Church School Course for Boys and Girls of Grade 5-6. By BESSIE P. ERB. Boston: Pilgrim Press, 1956. 140 plus 64 pages. \$2.50.

In Awe and Wonder is a fifteen session course for the fifth and sixth grades of the weekday school. The theme, God loves and cares for us, presents certain basic Christian concepts under the headings: God is creating an orderly universe in which man is God's greatest creation; God gave man the power to choose; God has a plan for the universe; We can work with God to help fulfill his plan for the universe. The course includes a teacher's manual and a reading book, of fourteen chapters, for the pupils.

The teacher's guide contains many helps for the teacher such as: objectives for the course, a small bibliography, a description of recommended study activities, suggested teaching aids, and background materials for the teacher's own enrichment. The chart of possible seating arrangements may be particularly helpful for the inex-

perienced teacher who has to teach in the church sanctuary or in a large room where the equipment is so large that it cannot be moved. The background materials help the teacher to become oriented in theology as well as in science. Each part begins with a chart of suggested activities and many lessons begin with a brief summary of the materials the pupil is likely to be getting in public school. Teachers are encouraged to supplement and enrich, rather than try to duplicate public school teaching.

As usual, in this approach to teaching, numerous suggestions for methods and materials are given in each lesson, rather than a one, two, three order of teaching. The teacher has more material than she can possibly use in any one session, giving her the opportunity to select and adapt the materials to her own situation.

The pupil's book contains many blue and black illustrations, charts and diagrams. The stories, poetry and questions are singularly appropriate to the unit and to the age level. It ends with a service of worship on the theme "Partners with God."

This course could well extend over a longer period of time, as the author suggests, and perhaps the unit would be more effective if each part was expanded to six or eight sessions right from the start of the teacher's planning.

The consistent use of "God is creating," and "God planned" rather than "God made" tends to encourage investigation on the part of the pupils and implies that concepts do not stop growing.

Teachers may find it difficult to locate some of the suggested source books and audio-visual materials since a few are out of print or were filmed many years ago. Alternative suggestions or a listing of comparable current materials would be helpful. — *Ruth Lister*, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

38 38 38

Techniques of Guidance. By ARTHUR E. TRAXLER. (Education for living series). Revised edition. New York: Harper & Brothers, 1957. 374 pages. \$6.00.

In this revised edition of a book first published in 1945 there is to be found a remarkably comprehensive body of material covering all aspects of the guidance field in education. As executive director of the educational records bureau the author has become intimately acquainted with the whole gamut of guidance methods, tests, and records. In this book the wealth of this information is well recorded.

The book will be of interest chiefly to that section of the readers of this journal who are involved in either secondary or college teaching or guidance services. For such persons there is enough information on tests and records to take the place of several more expensive volumes. It would be of only incidental use to people involved in general religious education in the parishes.

A reviewer criticizes such an excellent and useful volume with reluctance. There are occasional signs that the book is a revision and that material new since 1945 has not received quite the consideration that material published before then re-



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ceived. For example, although the Minnesota Multiphasic Personality Inventory is acknowledged to be more useful than the Bell Adjustment Inventory, the latter receives more space. This reviewer only feels that a more complete rewrite would have shown better balance in the book as he is sure there is in the view of the author. — *Jesse H. Ziegler*, Bethany Biblical Seminary, Chicago, Ill.

The Minister and Christian Nurture. Edited by NATHANIEL F. FORSYTH. Nashville: Abingdon Press, 1957. 250 pages. \$3.50.

It is always difficult to review a symposium since the contributions are of unequal value. Also, it is not always easy to see the pattern which was in the mind of the Editor as he planned the volume. All of this is true of this particular book.

The point of view which appears to guide the writing is that the present time demands a rethinking of the basic conceptions of the function of the minister especially as he is related to the work of Christian Education, defined broadly. The trouble comes when a place is given to the ministry which seems to set him apart from the church and it seems to be suggested that he has functions which are not those of the church itself.

The chapters which appear to this reviewer to make the largest contribution to an understanding of the functions of the church and of the place of the minister in relation to these functions are Chapter 3 and Chapter 6.

Chapter 3 is by Charles H. Johnson and is entitled "Christianity is Learned." Here is a capsule philosophy of Christian Education which owes much to the thought of Sherrill and of Tillich. It is clearly suggested that Christian Education is ultimately concerned with facing the learner with the basic question "What will you do with Jesus Christ?" Christian Education is not filling the mind with facts and stories from the Bible but it must assist in bringing the learner to the place where he confronts God. In all this the "redemptive fellowship," the Church, plays a large part. Thus the point of view expressed makes what we call Christian Education a function of the Church which is inherent in its very nature. Here the minister is not central, the Church is central and the minister is concerned with its function and his contribution to it.

The other strong contribution is Chapter 6 by Lewis Howard Grimes which is titled "Christianity is Learned Through Living Encounter with the Bible." Here is no bibliolatry but a present day theological recognition of the place which the Bible must hold in the Christian religion. On this basis the author indicates something of the demands which must be met if the Bible is to be used adequately and properly in Christian teaching. One can only wish that many ministers who hold an historical point of view of the Bible might read this chapter and be encouraged to use the best understanding they have as they teach.

"The Minister as Teacher" by Robert R. Powell will be of help to many in its suggestions of the extent of the minister's relationships in which he of necessity functions as a teacher. A more direct approach to the matter would have made the contribution a stronger one.

Each chapter is followed by "questions for study" and a bibliography. The book has no general bibliography and no index. — *J. S. Armstrong*, Professor of Christian Education, McCormick Theological Seminary, Chicago, Illinois.

The Church in Soviet Russia. By MATTHEW SPINKA. New York: Oxford University Press, 1956. 179 pages. \$3.25.

It is impossible for any writer to be objective in dealing with religion and the church under the Soviets. Dr. Spinka does his best to be fair. He presents the early clash of the Church under Patriarch Tikhon, with the Bolsheviks, and the inevitable subsequent bitter persecution. In sympathetic yet terse terms he discusses the capitulation of the ecclesiasties to the State for the sake of the survival of the Church. He is not a friend of the Soviets, nor an apologist for the servile policies adopted by church officials, including patriarchs Sergei and Alexii. Dr. Spinka admits the necessity of concessions, but not of slavish submission. He makes it clear that the Communist State successfully borrowed a page from the history of the Czars, but that the Church of Russia never learned its lesson. A handmaid of the Czars in the past, she is once more that now, a docile political tool in the hands of atheistic Communism, propagating the party line.

Dr. Spinka further brings out the fact that, since his ascent to the patriarchal throne, Alexii has been devoting efforts to bring all the orthodox churches under Moscow. His ambition is to replace Constantinople, make himself the Ecumenical Patriarch and challenge the Pope's claims to universal supremacy. To all this the Communists say, "Amen." They know this will make it possible for them to set up their own brand of world spiritual leadership against that of the Vatican. They will also be able to use the Church of Russia to win the Orthodox countries and eventually bring them under the Soviets political control.

The book is exceptionally well documented. Its reading will not increase one's love for the Soviets, nor evoke admiration for the Russian ecclesiasties. It will, however, make one's heart go out to the people who "in spite of dungeon, fire and sword" retained their Christian faith and passed it on to children born and brought up under Communism. — *George P. Michaelides*, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Lay People in the Church; a Study for a Theology of the Laity. By MARIE JOSEPH CONGAR. Trans. by DONALD ATTWATER. Westminster, Maryland: Newman Press, 1957. 447 pages. \$6.75.

The values and defects of this book can best be seen when it is placed in its historical context, which may be stated briefly as follows: —

The Reformers, in extending the priesthood to all and reducing the ordained priesthood to a state differing from that of the laity only in degree, caused a reaction in the Catholic Church in which

the role of the laity was unduly de-emphasized; so that the Church came to be thought of as primarily an ecclesiastical organization and its members as fitting into positions in it juridically distinct.

Lately, however, with the regaining of an appreciation of the Church as the Mystical Body of Christ, the necessity has arisen for showing the layman his true function in this Body. His principal work is twofold: direct, sacrificial worship of God the Father, in the Holy Spirit, with and through Christ, Who uses the priest as His main instrument; and indirect worship, which consists in the serving of one's neighbor out of love for God and the bringing of all things to a head in Christ.

Unfortunately, however, in trying to reassert this truth, Fr. Congar has chosen to deal with it more or less in terms of controversies of the past. He falls into a juridical way of thinking in trying to correct the false emphasis of an earlier juridical way of thinking. The result is that his readers get involved in minor canonical issues before they have a chance to see the subject as a whole from a humane or kerygmatic point of view.

Then, too, the book is hardly more than a hodgepodge of scholarly articles which, while interesting and valuable severally, nevertheless do not constitute a well-designed treatise. One feels constrained to use the writer's own characterization of the work in his prefatory apology — "heavy and undigested."

As something to be read piece-meal, however, or consulted as a reference work it should prove unusually valuable, particularly for those who are professionally concerned with its subject. — *John Julian Ryan*, St. Anselm's College, Manchester, New Hampshire.



Biblical Archaeology. By G. ERNEST WRIGHT. Philadelphia: the Westminster Press, London: Gerald Duckworth and Co., Ltd., 1957. 288 pages. \$15.00. 87 shillings.

As a biblical archaeologist, a biblical historian, and a biblical theologian, Professor G. Ernest Wright ranks high among the religious leaders of our generation. Although in this volume the archaeologist and historian predominate, all three aspects of the biblical field are well represented. As in his *Bible Atlas* (Rand McNally, 1956) Emil G. Kraeling has given us an excellent history of Old and New Testament times via geography, so Professor Wright has here done the same, via archaeology. He writes not as an arm-chair archaeologist, but as one who has been and still is engaged in archaeological excavation, for he is Archaeological Director of the current Drew-McCormick excavations at Tell Balata (Shechem). One is impressed by the amount of careful research that has gone into this survey of biblical archaeological history through early Christian times and by the extent and depth of the author's knowledge. Despite the complexity of the data, the author has succeeded in presenting an easily read and interesting volume.

The book not only serves to disclose the rich historical information made available through archaeological research with resultant illumination

of scriptural history, but it should also help dispel a certain false biblicism current in our day, suggesting a positive, historically sound approach to biblical interpretation. The reader will secure from this study an insight into the more recent trends in historical biblical study, countering on the one hand the more extreme skepticism of many earlier scholars toward the Bible as history, and on the other hand the naivete of the popular "Madison Square Garden" biblicism of recent date.

Some might argue that archaeology and theology are distinct disciplines and should not be included in the bounds of a single volume, but Professor Wright points out that in the biblical sense there is no such thing as knowledge of God apart from the real events of the human scene, and the more we know about the history written by biblical man, the more we shall be enlightened by what he says about it. Therefore biblical theology and biblical archaeology may properly go hand in hand. The author, who is a wise scholar, knows, of course, the limitations as well as the values of biblical archaeology. For the more conservative reader the discussion of the modern knowledge of antiquity and of the prehistoric and Early Bronze Age cultures may serve as a significant orientation towards a more adequate historical approach to the Bible.

The scope of the book may be indicated by a survey of the topics covered in the successive chapters, i.e., the patriarchal period, the Egyptian sojourn and the Exodus, the conquest of Canaan, the period of the Judges, the religion of Israel set in contrast with that of Canaan, the united kingdom, the divided kingdom, the last days of Judah, Israelite daily life, the post-exilic restoration and reconstruction through the Maccabean period, Palestine in New Testament times, and the early Christian church with special attention to the journeys of Paul and the first churches in Europe.

The reviewer would here make special note of two subjects, i.e., (1) the discussion of Israelite daily life, which includes farming, the town, dress, and the arts and crafts, and (2) the presentation of Palestine in the time of Christ, which includes the archaeology of Samaria and Jerusalem, the neighbors of Judea, the Essenes, the synagogues, and the daily life of New Testament times. The reader receives a vivid impression of everyday life in biblical times, and here is one of the few places where one can get an adequate survey of New Testament archaeology.

Whether used in a college or seminary course or in church school curriculum this volume will serve as an invaluable aid to both teacher and student. It is a book for the intelligent layman, the minister, and the biblical scholar. It contains more than 200 well-chosen illustrations, and at the end are eight plates of maps from the Wright-Filson Westminster series. Each chapter concludes with a selected bibliography for further reading, increasing the value of the book as a tool for biblical studies. It should be added that pertinent Egyptian and Mesopotamian archaeological data are also within the scope covered by the book. — *Herbert G. May*, Professor of Old Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

BOOK NOTES

Saints Francis Xavier. By JAMES BRODERICK. Garden City, New York: Image Books, A Division of Doubleday & Company, Inc., 1957. 359 pages, \$0.95.

In 1952 Father James Broderick published what seems likely to be for some time the definitive biography of Francis Xavier, the "Apostle to the East." It was a thorough, well done treatment marked by rare understanding of the man and his milieu.

Now the biography appears in paper back. Father Broderick describes the present edition thusly, "the basic unity of the original has been retained; cuts have been made only in some of the correspondence; in asides on figures whom St. Francis met but briefly; in geographical commentary from recent travellers; and in elaborate footnote discussion." — *Richard C. Wolf*, Associate Professor of Church History, Graduate School of Theology, Oberlin College.

The Call of Every Man. By the Adult Division of Department of Christian Education of the Protestant Episcopal Church. Greenwich, Conn.: The Seabury Press, 1956. 154 pages. \$1.75.

This book was written as an adult reading and discussion course. No leader's guide is supplied. In format it is a selection of the most important chapters of William Law's *A Serious Call to a Devout and Holy Life*, grouped into five sessions, each of which is preceded by questions and concluded with a summary.

Apparently this book was prepared to help adults rediscover, through discussion, the Christian meaning of vocation. In spite of the religious revival we are experiencing today, certainly there is still a great need for such a rediscovery. The difficulty in using this discussion course is that, writing in the early 18th century, Law was calling for a religious revival, where we in many senses of the word already have one. Thus the concern today is to help people understand that our revival does have relevance to 20th century living, while in Law's day there was not even a concern about religion at all.

A Serious Call has had a profound effect on Christians ever since it was written. However, it has limited value as a basis of an adult discussion course, for its success would depend upon a very gifted leader with ingenuity in preparing and leading discussion. The questions provided in the book hardly would inspire and provoke good discussion. — *Whitman Dennison*, Norwalk, Ohio.

God's Way with Man: Variations on the Theme of Providence. By ROGER HAZELTON. New York-Nashville: Abingdon Press, 1956. 204 pages. \$3.00.

This is a great little book. As the title implies, it is not a logical, systematic justification of the ways of God with men, but a connected Series of essays on themes connected with Providence: destiny, fate and freedom; time, history and eternity; tragedy, vocation and prayer. All of these themes are introduced by a frank statement of some per-

plexity of modern man, sharply formulated by *avant-garde* writers such as Sartre, Hemingway, and Jaspers—an introduction which gives the book great educational worth for young people of college age. This perplexity is treated, *not as a "problem" to be rationally solved* (thereby provoking honest minds to atheism, as Berdyaev constantly pointed out), but as what Gabriel Marcel calls "a mystery." To probe a "mystery" deeply is to discover that the very thing which provoked perplexity turns into a ground of faith and a pattern of meaning. So fate turns into destiny, and tragedy into a "minor principle" within a "total faith-perspective" (p. 149). Hazelton does not "rebuke unbelief" nor "defend the faith"; he confronts mystery and wrestles with the angel of the Lord like Jacob at Jabbok. This is by far his profoundest contribution to religious thought. From now on, he must be listened to as one of the major prophets. — *Walter Marshall Horton*, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Jesus Christ the Risen Lord. By FLOYD V. FILSON. New York: Abingdon Press, 1956. 288 pages. \$4.00.

This is a well-written "essay in biblical theology" dealing with a New Testament theology based on the resurrection. Dr. Filson informs his readers at the outset that revelation is a communication between God and man, and that the unity of the Bible amidst the varieties of interpretation is centered in God as God works in Israel, Christ and the Church. The style of the book is readable and understandable, the outline of the book is careful and therefore not difficult to follow, the chapters are based on accurate scholarship, and underneath the words of each page the reader can catch a devotional feeling of the writer.

After Dr. Filson has established his viewpoint in the first chapter, he discusses the risen Lord from the standpoint of the sources behind the various New Testament writings, showing especially the significance of the tenets in the early apostolic message. In the next two chapters he shows further how Christ is seen as the fulfillment of the hopes of Israel and the Old Testament. Christ and the Kingdom, the meaning of the Cross, eleven Christological titles follow, in which the centrality of Christ is illuminated. Chapters dealing with the Spirit and the Church, follow, which portray the spiritual activity of Christ in the individual and in the Church. The book concludes with interesting chapters on sin and salvation in which the marks of the Christian and the social aspects of Christianity are delineated and discussed.

This is a book which has been tested by the author in two seminary courses in New Testament theology. It will also be a valuable book for all churchmen to read, since the style, the language, the organization, and the discussion of ideas are conducive for general reading. It is an excellent addition to a New Testament library. — *Thomas S. Kepler*, Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

RELIGIOUS EDUCATION

VOLUME LII

1957

The Religious Education Association
545 West 111th Street,
New York 25, New York

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